# THE VIRGIN MARY

Misrepresented by the

# Roman Church.

## PART I.

# Imprimatur,

*Liber cui titulus* [ The Virgin *Mary* misrepresented by the Roman Church. ]

Nov. 23. 1687.

Guil. Needham, *R R. in Christo P. ac D.* Wilhelmo *Archiepisc. Cant. a Sacr. Domest.*

# THE VIRGIN MARY

## Misrepresented by the

# Roman Church.

## In the TRADITIONS of that CHURCH, Concerning her *Life* and *Glory*; And in the DEVOTIONS paid to her, As the *Mother* of *God.*

Both shewed out of the Offices of that *Church*, the *Lessons* on her *Festivals*, and from their allowed *Authors.*

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## PART I.

Wherein Two of her *Feasts*, her *Conception* and *Nativity*, are considered.

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*Valde honoranda est, inquis, Mater Domini. Bene admones; sed Honor Reginæ justitiam diligit. Virgo regia falso non eget honore, veris cumulata honorum titulis.* Bernard. Epist. 174.

*Securitas laudis in laude Dei est; ibi laudator securus est, ubi non timet ne de Laudato erubescat.* S. August. Enar. in Psal. 94.

*Restat ut homo mendaciter non fingat apertum, quod Deus voluit manere occultum.* Author Serm. 35. de Assumpt. apud Augustinum.

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*LONDON,*

Printed for **Richard Chiswell** at the *Rose* and *Crown* in St. *Paul's* Church-yard, MDCLXXXVIII.

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# THE INTRODUCTION.

*Giving an account whence the* Roman *Church has ſo much to ſay concerning the* B. Virgin, *when the Scriptures and the Ancient Writers of the Church ſay ſo little of Her.*

THAT Infallibility which the Church of *Rome* only challenges, and ſo much boaſts of, can ſignifie no leſs than this, That ſhe expects that all Chriſtians ſhould ſecurely commit, not only their *Faith*, but alſo their *Devotions* to be conducted by her. For it is not ſo neceſſary in Religion, to be inſtructed in all its Articles, and to believe aright, as it is duly to obey and ſerve God: nor is every wrong Opinion ſo dangerous, as falſe and miſtaken Worſhip. If a Phyſician ſhould proclaim himſelf for *infallible*, the reputation of his skill would quickly ſink, if he failed ordinarily in the *Regiment of Health*, and made more Diſtempers than he cured. And no wiſe Traveller would chuſe him for the Guide of his way, who though he perfectly knew every ſtep of it, yet was wont to lead thoſe whom he conducted, to repoſe themſelves under Trees of unhealthful ſhade and influence; and to bring them, for the quenching their thirſt, to thoſe Springs whoſe Waters were neither clear nor wholeſome. A learned perſon (*a*) of this Church, is ſo ſenſible of this truth, that he is fain to defend, that their *Infallibility* extends as far as to the *Canonization of Saints*; and that there can be no miſtake committed herein; for, ſays he, "If in this matter the Church can be deceived and deceive, "the pillar and ground of Truth would totter and fall; the

(*a*) Serarius in Litaneut. 2. Queſt. 11.

"Lord Chriſt would forſake his Spouſe; the Holy Ghoſt "would not teach thoſe that are *his* all neceſſary Truth; *Pe-* "*ter* would not in his Succeſſors feed the Flock of Chriſt with "the neceſſary food of Religion; no nor *Jeſus Chriſt* him- "ſelf the Prince of Shepherds: For he to whom the Pope "gives his Teſtimony, and pronounces, that he is authentical- "ly to be venerated with Religious Worſhip, and to be in- "voked with publick Prayers; if ſuch a one may prove to be "no Saint, is it not plain, that a falſe Teſtimony is given, "deadly poiſon, lying worſhip, *&c.*? Another great *Spaniſh* Preacher ſays, (*b*) *The Catholick Church which is govern'd by the Spirit of Truth, cannot require the Faithful to Worſhip any thing really Falſe.* And Cardinal *Bellarmine* (*c*) gives us a great many reaſons to prove that the Church cannot err in Canonization of Saints.

(*b*) Carthagena de arcan. Deip. l. 14. Hom. 13. *Nihil re ipſa falſum Eccleſia Catholica quæ ſpiritu veritatis regitur, colendum poteſt præcipere fidelibus.*

(*c*) De Sanct. Beat. l. 1. c. 9.

But how falſe this Aſſertion is, has been ſhown them in numerous inſtances, (*d*) not long ſince. That a great many of the Saints they venerate are Fabulous, and no evidence that ſuch were ever in being; ſome Canonized for Saints that were Bouteſeus and Traytors, heady and high-minded, ſuch as *ſpake evil of Dignities*, and unjuſtly oppoſed the *Powers ordained of God.* The Reader will ſee falſe Miracles and falſe Tales advanced to give them reputation and credit; and, which is worſe ſtill, the Falſity ſo apparent, that thoſe who make uſe of them to abuſe the ſimple thereby, muſt needs, if they be but tolerably knowing in Hiſtory, be ſelf-condemned. In fine, he will ſee ſo clearly that the intereſts of the World, and not thoſe of true Piety, both makes many of their Saints and warms their Devotions to them, that he may well ſuſpect, that in this Church *Faith* has not been well preſerved, when he ſees ſo little regard had to the keeping of a good Conſcience. Yet I muſt ſhow you far greater abuſes than theſe, I mean ſuch as are commited in their Devotions to the B. Virgin *Mary.*

(*d*) V. *Reflections on the Devotions of the Roman Church.*

Here we have a new ſcene opened, and a very ſtrange one. They have put a *Sceptre* into the hands of this *Handmaid of the Lord*, as ſhe calls her ſelf (*e*); they have advanced her into a Throne by God himſelf; and, without asking his leave, call her the *Queen of Heaven.* Some of them give her the name of a *Goddeſs*, and if we may judge of them by the Worſhip they pay

(*e*) Luk. 1. 38.

pay to her (which is the way the Scripture takes in the description of Idolater) *(f)* she is the Goddess of this Church. They doat so much upon her divine Excellencies, that they fansy God himself to fall in Love with her, as his Spouse: And a late bold Jesuit *(h)* dares to give this for a Reason, why she is not a Goddess, because there can be but Three persons in the Deity, otherwise, *Deus Deam vellet, si posset; God has kindness enough to make her one, if he could.*

(f) Esa. 42. 17 & cap. 44. 15, 16, &c.

(h) Ph. de Convelt. Theatr. excellentiar. Deip. p. 20.

Who can forbear, when he considers the madness of this Worship, from crying out, Lord! into what extravagant folly and heights of impiety does that Superstition run, where the wisdom of Men prescribes the way of their Religion, without once consulting their Maker? For we may as well put the Question to this Church, as *Epiphanius* of old did to the *Collyridians*, ποῖα δέ τις γραφὴ διηγήσατο περὶ τούτου, &c. *What Scripture hath told us any thing of this?* What Prophet has given leave to worship any Man; *much less a Woman?* The great silence of the Scripture in this matter is acknowledged by themselves (as we shall see by and by) and the Reader will meet with admirable Reasons, why this Church is so copious in giving an account of her, when the Scripture says nothing of it. In the mean time, I cannot but mention a Complaint that *Pet. Cluniacensis* once made (as *Espencæus (k)* relates it) of the Service of St. *Benet*. "That among the false Canticles in "the Church of God, and among the loud trifles that were "odious to him, on the Feast of the great Father *Benet*, he "heard a Hymn sung, and was compelled to bear a part in "it, in which Song he found at least Four and twenty Lyes. This Trade you see went pretty forward in this Church above Five hundred Years ago; but since that time it is vastly improv'd, and in the case of the B. Virgin, above all other Saints, the fictions are far more numerous and bold; because they bear proportion to that height to which their fancies have advanced her. This plain dealing our Adversaries cannot bear, and no wonder, since nothing can more vex a Cheat, than to be discovered. All that have remarkably contributed to this, have been loaded with their Calumnies, alive or dead, no matter which. Thus they have told the World, that *Luther (l)* like a jolly Glutton, having made a large meal at Supper, the Devil, the same night, strangled him in his Bed:

(k) In 2. Ep. ad Timoth. c. 4. §. 21.

(l) Cochlæus in actis Lutheri.

 That

That *Calvin* (*m*) rotted alive, and died of the Louſie Diſeaſe: And a *Cretian Lyer* (*n*) forces the Learned *Caſaubon* to prove, in almoſt half a Chapter of his Book (*p*) that his Father was not hanged, as the Jeſuit had reported of him. But the moſt ſpiteful charge againſt us, and, if it were true, not to be anſwered, is, That Proteſtants caſt contempt upon the B. Virgin her ſelf. *Bellarmine* ſays (*q*) *The Hereticks now give no honour to the Virgin.* And *Coſter* the Jeſuit (*r*) accuſes us, *That we reduce the Mother of God into the rank of ordinary Women; and with impure Tongues fear not to blaſpheme her, as one obnoxious to ſin, to vicious perturbations of ſoul, and to the wrath of God.* Wherein they deal with us, as they did with the Oppoſers of their Superſtition heretofore; for thus *Th. Raynaudus* (*s*) reports of the *Albigenſes*, That they called the B. Virgin *Monoculam & meretricem.* But our Adverſaries themſelves in another mood will be our *Compurgators* in this matter. *Carthagena* (*t*) has muſtered up the ſayings of many of the firſt Reformers, giving large Encomiums to the B. Virgin, ſuch as any Catholick might repeat after them; and particularly cites this ſaying of *Calvin*, *I truſt in God it ſhall never be ſaid of me, that I have an averſion to* Mary, *towards whom not to be well affected, I eſteem it a certain ſign of a reprobate mind.* And *Caniſius* (*u*) gives ſingular thanks to immortal God, who not only *out of the mouth of Babes and Sucklings, but even of Adverſaries, has perfected his Mothers praiſe.* There needs but a little Charity to make any one believe, that it is no ways likely, while we profeſs to adore *the Son*, that we ſhould think meanly, much leſs ſpeak contemptuouſly or blaſphemouſly of *the Mother*. No, we are ſo far from it, that we are always ready to own her as a moſt bleſſed perſon; and that ſhe was endued with Excellencies far above the common ſize of her Sex: And though we cannot determine the meaſures of her Vertue and Sanctity, yet we are ſure they were ſuch as deſerve always to be admired by us, and imitated: We admire particularly her ſingular privilege in being choſen to be the *Mother of our Lord*; and acknowledge, that ſhe wanted no Gifts nor Graces that might qualify her thereunto. But as we are perſwaded, that we come not ſhort in giving her all due praiſes; ſo we think it both poſſible and dangerous, παρὰ τὸ δεῖν δοξάζειν, to *advance her above what is meet*,

as

(*m*) Hier. Bolſec in vit. Calv.

(*n*) Andr. Eudæmon Johan.

(*p*) Exercit. 1. Sect. 4.

(*q*) De Sanct. Beat. c. 13.

(*r*) Præf. ad Med. de vit. & Laud. B. Virg.

(*s*) Diptycha Marian. p. 233.

(*t*) Lib. 6. de Arcan. Deip. Homil. 17. §. 3.

(*u*) Citante eod. *ibid.*

as *Epiphanius* ſpeaks (*x*) and we bewail the ſad inſtances of this in the Roman Church; and are not to be blamed if we avoid this rock, as well as that other τῶν κατευτελιζόντων τὴν ἁγίαν παρθένον, of thoſe that *undervalue the Holy Virgin*. The ſame Father has cautioned us, That *we are not to honour the Saints above what is befitting, but to honour him that is their Lord* (*y*): and we unfeignedly conſent to what he ſays, ἐν τιμῇ ἔστω Μαρία, *Let* Mary *be honoured*; adding withal, *Let the Father, Son and Holy Ghoſt be adored, but let no Man adore or worſhip* Mary. (*z*) In a word, we heartily ſubſcribe to what one of their one Poets ſays of her. (*a*)

(*x*) In Hæreſ. 79.

(*y*) Epiph. ibid. πέρα τοῦ δέοντος οὐ χρὴ τιμᾶν τοὺς ἁγίους, ἀλλὰ τιμᾶν τὴν αὐτῶν δεσπότην.

(*z*) ὁ δὲ πατὴρ, καὶ υἱὸς, καὶ ἅγιον πνεῦμα προσκυνείσθω, τὴν Μαρίαν μηδεὶς προσκυνείτω.

(*a*) Mantuan. Faſt. l. 12. de Concept. Virg.

*Non eſt laudis inops Virgo, tot floribus* Hybla
*Non redolet—— ſegetes non tot ſpicantur ariſtis*
*Per* Libyam, *quot ſancta parens præconia laudum*
*Verarum ſi quæris habet; figmenta relinque,*
*Et quod ſcire nequis, ne divinare labora,*
*Incaſſum———.*

That is,

*The Virgin lacks no praiſe, not* Hybla *yields*
*More Flowers, nor Ears of Corn in* Libyan *Fields,*
*So fair and thick, as her true Vertues riſe:*
*Think not to grace her then with ſpecious Lyes;*
*Nor give her thoſe perfections, by fond gueſs,*
*Thou ne'er canſt find, and only make her leſs.*

Herein indeed lies one great difference betwixt *us* and *them*, That *we*, obſerving that it is the plain deſign of the Holy Writers, in the particular account they give of the wonderous Birth and Life, Death and Reſurrection of Jeſus, to engage all Men to believe, That *he is the Chriſt* (*b*) *the Son of God*; that our eternal Life depends upon our *knowing him who is the only true God*, (*c*) *and Jeſus Chriſt whom he hath ſent*; that there is *no Salvation in any other, nor no other name* (*d*) *under Heaven given among Men but his, whereby we muſt be ſaved*; and that having the power of Judging all the World committed to him, all Men are bound (*e*) *to honour the Son, even*

(*b*) Joh. 20. 31.

(*c*) Joh. 17. 3.

(*d*) Act. 4. 12.

(*e*) Joh. 5. 22, 23.

*even as they honour the Father*; *we*, I say, finding this to be the great concern and scope of the Gospel, are well satisfied with those few words of *Truth and soberness*, we meet with there, that relate to the B. Virgin his Mother; and are not needlesly curious to enquire any farther. It's plain it was *him* they designed to advance and not *her:* Even the Holy Spirit's over-shadowing her Virgin Womb, was rather intended to proclaim the Glory and Majesty of *his Incarnation*, than of *her Conception.* The Scripture mentions some other instances of her Faith and Piety, wherein it places her chief Happiness, as St. *Austin*'s known saying expresses it; (*f*) Mary *was more blessed in receiving the Faith of Christ, than by Conceiving the Flesh of Christ:* For *Materna propinquitas nihil* Mariæ *profuisset, nisi felicius Christum corde quam carne gestasset: Her nearness to him as a Mother had not profited her, if she had not been more happy in bearing Christ in her Heart, than in her Womb.* Which also our Saviour confirms in that saying of his, (*g*) *Yea rather blessed are they which hear the Word of God and keep it.* As for other matters concerning her, where the Scriptures have not gone before us, we are contented to remain in the dark; concluding that we are not one way or other much concerned in them; for if we had, God would no doubt have declared them to us. We think it *necessary* for the honour of our Lord, to believe, that his Mother remained a Virgin till she bare him and brought him forth: We think it *highly probable* too that the Honour of our Lord preserved her a Virgin ever after; and we detest the bad Spirit of *Helvidius*, that made a contest of it, and brought it into dispute in the Church. But yet we are of the great S. *Basil*'s mind (*h*) that if she had not remained a Virgin afterwards, μηδὲν τῷ τῆς εὐσεβείας πράγματι λόγῳ, *the Doctrine according to Godliness would not have suffered by it*; and therefore we lay not such stress upon it, as upon the former, ἀπολυπραγμόνητον καταλείπομεν, *We leave it without anxious inquiry about it.* But now this Church, having as much business with the Virgin as with Christ himself, and making indeed more stir about her; the modesty of the first Faith, and the silence of the Scripture, give them but little comfort; if they cannot find in the *old Gospel* enough to proclaim her a fit object of Mens worship, and to engage their Religious addresses to her, rather than

(*f*) Tom. 6. lib. de Sanct. Virgin. *Beatior ergo Maria percipiendo fidem Christi, quam concipiendo carnem Christi.*

(*g*) Luc. 11. 28.

(*h*) Homil. de humana Christi generatione.

than fail of this, which they are resolved upon, they will make a *new Gospel*, which the Apostles never Preached; and venture the Curse that is threatned to them that do so, *Gal.* 1. 8. First indeed the words of the Scripture must be Wire-drawn, and Every Syllable of it that relates to her stretched and set upon the Tenters; but still they find, that the *Bed is shorter than that a Man can stretch himself on it, and the Covering narrower than that he can wrap himself in it* (i) They are therefore resolved to add where that is defective, and to feign those privileges for her which they cannot find there. To shew a little their fine way of proceeding in this Matter.

(i) Esa. 28 20.

They have laid down this for an undoubted Rule, as any Aphorism in *Hippocrates*, that *Mensura perfectionum B. Virginis est maternitas Dei. Her being the Mother of God, is the measure of the Perfections of the Blessed Virgin.* Not to dispute at present the Truth of it, which may be granted in a sober Sence, let us see what Conclusions they draw from it. *Aquinas* (k) infers, That *the Blessed Virgin, because she is the Mother of God, has a kind of infinite Dignity belonging to her, from that infinite good which is God; and that in this respect, nothing better than she could be created, as there can be nothing better than God. Ant. Spinellus* the Jesuit says: (l) *From this Motherhood of God, that Maxim owned by all Divines is drawn*; viz. *That there is no gift of Grace that was ever granted to any pure Creature, which was not bestowed upon the Virgin in a like or more perfect manner, unless it were repugnant to her Sex. Wherefore all the Graces, Vertues, and Privileges divided among other Saints are found collected in her alone.* And they are very fond of that saying of S. *Bernard*, (m) *Whatsoever has been granted to other Saints, though but to a few, we are not to suspect that it has been denied to so glorious a Virgin. Aquinas* (n) in another place from these principles has deduced her Sanctification before she was Born; the Privilege never to have committed any Sin mortal or venial, and a fulness of all Graces above all others. This, one would judge, is pretty fair; but a daring Jesuit (o) resolving to enlarge the Charter of her Privileges, has advanced this position, That *all true Theology does require, That in those things that belong to the greater glory of Jesus and his Mother, if the Church does not prohibit it*, (and they are sure it will not interpose to the hindrance of the Mother at least) *we are not to look what Two or Three, Five or Ten Doctors have said in the Case, but what will best defend* 1050.

(k) P. 1. qu. 25. art. 6. ad 4tum.

(l) *Maria Deip. thronus Dei* c. 5. s. 4.

(m) Epist. ad Can. Lugdun. *Quod itaque vel paucis mortalium constat fuisse collatum, fas certe non est suspicari tantæ Virgini esse negatum.*

(n) Part. 3. qu 27. art. 1. 4, 5.

(o) *F. Baptista Poza. Elucidar.* l. 3. tr. 16. p.

*fend and ſecure the Honour of* Mary *and* Jeſus. Here now the door is ſet wide open to give admittance to all the throng of Fables, that any one will invent, under pretence to advance her Honour: The Evangeliſts have ſaid Truth enough to make *Jeſus* glorious; and they are reſolved to try what may be done for *Mary* in the other way: And every Monk or Nun of a buſie Fancy, is perpetually teeming forth ſome new privilege to grace the B. Virgin withal. *Albertus Magnus* (*p*) had got them up to Fourteen. *Vinc. Bandelis* (*q*) reckons Twelve Privileges beſtowed on her from the Fourteenth Year of her Age and afterwards, which conſidering this date of them is an increaſe: But *Spinellus* has made them up above a Score, (*r*) which I will ſet down out of him, that the Reader may try how many of them he could have Collected by peruſing the Four Goſpels, without the help of thoſe forenamed Principles. They are theſe. 1. "She was not only elected by God, but pre-elected before all others, *Cantic.* 6. 8, "9. *There are Sixty Queens, and Eighty Concubines, and Virgins* "*without number: My Beloved, my undefiled is but one, the only one* "*of her Mother, the choice one of her that bare her.* 2. That ſhe "was promiſed by Heaven to the Fathers, prefigured by my-"ſtical Miracles, foretold by Prophetick Oracles, and by the "Sybils was honourably predicted. 3. That ſhe ſprang by "the kindneſs of God from barren Parents, that vowed to "give to God the Off-ſpring he ſhould beſtow on them; that "an Angel foretold her Nativity to her Parents, which we do "not read in the Scriptures concerning any other Woman, (*no nor of her neither there.*) "4. That ſhe only of all the Chil-"dren of *Adam*, that deſcended from him by the ordinary way "of Propagation (*per ſeminalem rationem*) was free from Origi-"nal Sin. 5. That in the very beginning of her immaculate "Conception, ſhe was ſo confirmed in Grace, that ever after "ſhe was without ſtain of actual, though but venial, Sin. 6. "That the *Fomes peccati*, that which like Tinder ſo ſoon kin-"dles in us, was extinct in her; ſo that ſhe never was ſenſible "of that Tyrannous Law of the Members, or the Rebellion of "the lower Part. 7. That in her very Conception ſhe had the "uſe of Reaſon, and made a Vow of Virginity to God; from "which inſtant alſo ſhe began to merit, and that the merit of "her Works was never interrupted, no not ſo much as in her "ſleep.

(*p*) De Laud. Virg. *ſuper miſſus eſt.*
(*q*) De Concept. Virg. Part. 2. p. 183.
(*r*) *Maria Thronus Dei.* c. 20. p. 252, 253.

"ſleep. 8. That in the ſame Conception of hers ſhe was adorned "with all Theological and Cardinal Vertues; and that in that "Heroick Degree, as well as with all the *gratiæ gratis datæ*, "graces freely given. 9. That at the Age of Three Years ſhe "was in the Temple, according to her Parents Vow, conſecra-"ted to God, and there was moſt holily Educated. 10. That "this Bleſſed Perſon among Women, eſcaped all that Curſe to "which mankind, by reaſon of *Adam*'s Sin, was obnoxious. "11. That ſhe alone, that had conceived without any luſt-"ful Pleaſure, did not undergo the Irkſomneſs that other Wo-"men with Child are ſubject to. 12. That by a Virgin Birth "ſhe brought forth God without pain. 13. That the Lord's "Body exhibited in the H. Euchariſt, is formed of her Blood "in her Virgin Womb, which therefore is compared, *Cant.* 7. "to a *heap of Wheat ſet about with Lilies.* 14. That ſhe in a "ſingular manner did many ways co-operate to our Salvation. "15. That the Fruit of Chriſt's Paſſion was in a ſingular man-"ner communicated to her, and ſtanding courageouſly by the "Croſs of her Son, was pierced through with the Sword of "grief, and therefore ſhe firſt of all ſaw Chriſt when he aroſe "from the Dead. 16. That ſhe was the Inſtructer and Mi-"ſtreſs of the Apoſtles and Teachers. 17. That her Body did "not ſee Corruption; but being aſſumed and taken up to Heaven "in Body and Soul before the common Reſurrection, ſhe was "placed above the Choires of Angels and Orders of Saints, at "the Right-hand of her Son, where ſhe makes a diſtinct Order "(*Chorus*) above them all, and ſhe alone obtained more glory "than all the reſt of the Saints and Angels put together. 18. "That her preſence brought a great deal of accidental Joy "to the Bleſſed in Heaven. 19. That ſhe is the *Queen* of "*Heaven*, and *Lady* of all the Angels and Saints. 20. That "ſhe is the common Advocate of Sinners, the Mother of Mercy, "the Mediatrix to intercede for them; and that ſhe is alſo the "Mother of the Living, and promotes the Salvation of all "Men. 21. That ſhe is ſo formidable and terrible to the "Devils, that they preſently fly away at the mention of her "Name, and much more at her Command; and that ſhe hath "powerfully broken their Head. 22. That all the Graces "and Privileges that are diſperſed among other Saints, are "found united in her, after a far more perfect manner. Thus

far he. But others * have enlarged her Privileges to above an Hundred.

* Paul Comitolus *reckons up* 130. *Privileges.* Alegambe Bibl. p. 363.

These are a few Instances, among many, which will afterwards occurr, that give the Reader a taste of the New Faith and Gospel, concerning the Virgin *Mary*, which is taught in this Church. With such particulars as these, the Hymns, and Lessons of their Breviaries are stuffed: For to establish the believe of them, many of their Festivals are Instituted; and to the Scandal of Christianity, as well as the eternal reproach of their Missions, *Hierome Xaverius* a Jesuit, in the *History of Christ*, which he published in the *Persian* Tongue, *An. Dom.* 1602. being commanded to give an account of the Life and Actions of our Saviour by the *Great Mogol*; he, not contenting himself with an Impartial delivery of that Faith which the Apostles taught, and was once delivered to the Saints, has, together with the Gospel Story, interwoven idle Tales, and fabulous Legends, derived from Gossiping Tradition, or taken out of Books confessed by themselves to be Apocryphal, and the Fictions of ancient Hereticks, especially what refers to the Bl. Virgin; which I suppose he intended for this end, that all his Converts should set her up for an Object of their Religious Veneration; otherwise that first Faith might have been sufficient for them, which served those first Christians, and made them wise to Salvation, who only worshipped God the Father, Son, and Holy Ghost.

From all that has been said it cannot but appear, that this Church has made a very bold attempt, for which they must answer one day to God, among the, οἱ πολλοὶ καπηλεύοντες τὸν λόγον τῦ θεῦ, the many that have *Adulterated the Word of God*, and corrupted it by their bad mixtures: And there shame will still more appear, when their sorry pretences for doing all this are laid down and examined, which I shall now give a further account of.

(s) Carthagena de S. arcan. Deip. l. 13. hom. 1.

They confess (s) that it has been the complaint of many, and who have taken it very ill (*aegre ferentium*) that the Canonical Scriptures have given us no History of the Nativity, Gests, and Death of the B. Virgin. Strange! say they, that they should be silent in matters of so great moment: For, says

*Pelbartus*

*Pelbartus* (*t*) "*Matthew* (*Cap.* 1.) writing the Genealogy of "Chriſt, ſays only, *Jacob begat Joſeph the Husband of Mary, "of whom was born Jeſus, who is called Chriſt.* I thought he "ought to have ſaid, the Husband of *Mary*, who was the "Daughter of *Joachim*, whom he miraculouſly begat of *Anne* "his Wife, an *Angel* being imployed to foretel it, and who "was a moſt chaſt Virgin, *&c.* Which complaint ſeems the "more reaſonable, becauſe the Evangeliſts in the caſe of his "Fore-runner *John the Baptiſt*, have deſcribed his Birth, and "the Dignity of his Parents, the Holineſs of his Life, and the "difficult and famous Paſſages of it; unto the end of his Life "and Martyrdom; therefore much more ought they to have "done thus of the Mother of God, *&c.* (*t*) Stellar. Coron. l. 7. p. 1. art. 1.

It's very eaſie for us to aſſoil this Objection, by telling theſe bold men, that it is not needful for us to know any thing further in this matter, when God thinks fit to ſay nothing to us: And let them prove, if they can, concerning *John the Baptiſt*, whoſe Story the Scripture has told, that it was unneceſſary for us to know that. We may alſo add (if we had a mind to be gueſſing) What if the cauſe of the Scriptures ſilence about her *Birth*, *&c.* be the ſame, which one of their own Jeſuits (*u*) gives about the place of *Moſes's Burial*, which God would let no Man know of, *leaſt the* Iſraelites, *who were prone to Idolatry, ſhould take ſo admirable and almoſt divine a Man, for a God, and Worſhip him?* Who alſo adds, That *this in all probability was the ſubject of the Conteſt betwixt* Michael *the Archangel and the Devil* (which S. *Jude* mentions *v.* 9.) *about the Body of* Moſes, *that the Devil would have had the Sepulchre in which his Body lay, to be diſcovered, that thereby he might draw the* Iſraelites *to Idolatry*; *and* Michael *would have it hid, to prevent it.* (*u*) Bonfrerius in Deut. 34. 6.

But they who muſt have the matters that concern the B. Virgin diſcovered, will find the ſolution of it a harder task. Yet ſomething they will ſay, though little to the purpoſe, to unfold the *Myſtery of this ſpiritual Omiſſion*, as *Pelbartus* phraſes it (*x*). The Author of the *Pomarium* ſays, That this Omiſſion was, *to excite the Devotion of the Faithful more towards her, that they might more greedily inquire after her Actions, her Life and Death.* So indeed we ſee fooliſh Children cry the loudeſt after that which cannot be had: But I think (*x*) Loc. Citat.

those Devotions had better go out than flame, where God affords not his holy Fires to kindle them, nor any fuel to maintain them. Otherwise, as a *Sorbon Doctor* (*y*) wisely notes, *When Devotion only governs the Church, though it be the best* (*i. e.* in the fervency and degree of it) *yet it may sometimes speciously deceive.* *Gregorius Gallicanus* (*z*) would bring off the matter thus; *Many*, says he, *are of this Opinion, That Christ resolved that he himself, and no other Pen or Tongue besides, would explain the Praises of his Mother: Therefore in the Canticles he has elegantly drawn her from head to foot, when he put the Pencil into* Solomon's *hand to describe her.* Which indeed is a good reason to prove that a Thousand of their Books concerning her might be burnt, since theirs must needs be superfluous, after that Draught of her to the Life in the Canticles of Christs own doing. *Aloys. Novarinus* (*a*) thought himself no doubt very Witty, when he gave this Answer to the Objection: *Credo rei magnitudine pressos*, &c. *I believe the Evangelists*, says he, *being oppressed with the greatness and difficulty of the thing, abstained from medling with that, which by no labour or skill of theirs they could perform; wherefore, like skilful Painters, they drew a veil, that under the covering and shade of silence, we might conjecture the more concerning her, because they had expressed nothing.* To which reasoning I shall only make these two demands. 1. How come they to have the presumption to undertake that, which the inspired Writers found too heavy for their Shoulders, and would not meddle with? 2. Whence should arise this difficulty of describing her to them who had drawn the lines of our Saviour's Life, and finished it; unless he imagine greater Glories and Excellencies in the *Mother*, than in the *Son of God?* *Canisius* is very angry with us (*b*) and charges us with a *heinous Error*, *for denying at this time so many things concerning* Mary *and her Dignity, which though not taken notice of in the Scriptures, nor presently delivered in the time of the Apostles, yet have been revealed by God to the later Ages as certain, and at length recommended for such by the Church.* This indeed is somewhat to the purpose; for no Man can reasonably require, that God should manifest a thing sooner than he has a mind to; nor complain that that was not known in a *former*, which he reserved for a *latter Age*: Only

(*y*) Claud. Joly. Traditio antiqua adv. Jac Gaudinum. p. 178.

(*z*) Mariale, p. 4.

(*a*) Umbra Virg. p. 58 n. 187.

(*b*) Lib. 4. de Deip. c. 22. p. 478.

ly that we may avoid being cheated, we expect as good evidence for the later that they are Divine, as God has given for the former; but without this the Church's recommendation will not create Faith in us, especially not that of their Church; which has plaid so many tricks in Religion. *Poza* (*c*) has this farther fetch, *By this silence we are told, that there is nothing written in the Gospels, nothing in the Law and Prophets, which does not, after a sort, appertain to* Mary. And in another place (*d*), *If you would comprise in short, what is more largely diffused in the Scriptures, know that* Mary *is the summ and brief of them all.* *Carthagena* (*e*) thinks, that this is a *contrivance of the Divine Wisdom; because this silence does commend her Excellencies more fully, than the most eloquent Tongue can do; since her Dignity and Sanctity, supposing her to be the Mother of Jesus, is a first Principle, of which there need be nothing said.* And so too the Author of the first Reason (*f*) says, *Whatsoever belongs to her Dignity,* &c. *is* per se notum, *known of it self by those who have an entire Faith in Jesus.* This I see is the solution they most insist on. So *Suarez*, (*g*) *Few things are said in the Gospels of her, because the intention of the Evangelists was wholly carried out to Christ,* (thus far we are of his mind, and wish that they also had made him their scope more, and her less;) *but he being known, and his Faith enough established, her Excellencies could not be unknown or hid.* Or as *Sherlog* the Jesuit expresses it, (*h*) *It was necessary for us to know that* Mary *was the Mother of Christ; this the Evangelists sufficiently declared, and this her Honour being manifested, the rest might be collected there-from, though they said no more.* The force of this reasoning will appear, if you only change the name of *Jesus* for *Mary*, and put it thus: *It was requisite for us to know that Jesus was the Son of God;* (as necessary as that *Mary* was his Mother) *this the Evangelists sufficiently declared, and this Dignity of his being manifested, the rest might be collected, though they said no more.* We should have had an admirable Gospel, if this had been the way of writing it; much what I suppose like the History of the *Seven Champions*; for that Writer did not feign the Men; their worth and excellency was abundantly declared to the World before; he only collected, as every Writer of Romances does, what was proper for such worth to accomplish; and his Fancy ran much upon

(*c*) Elucidar. lib. 2. tract. 7. c. 1.

(*d*) *Ibid.* tract. 6. c. 1.

(*e*) De arcan Deip. l. 2. hom. 2.

(*f*) *Author* Pomærii loc. citat.

(*g*) Præfat. ad Tom. 2. in 3. partem.

(*h*) Anteloq. 3. in Cantic. n. 142.

upon inchanted Caſtles and Gyants with huge Maces in their Hands, which he makes his Hero's to diſſolve and overcome. However, we have diſcovered, by what theſe Authors have told us, a ſecret which they had better have kept ſo ſtill; that now we know what way has been taken in writing the Hiſtory of the B. Virgin, and the Lives of other Saints; Two or Three Truths have been given, like a *Ground* to a skilful Muſician; upon theſe they have run what *Diviſion* they beſt fanſied, and according to the skill of the writer, the *Deſcant* has been agreeable or otherwiſe; and it is remarkable, that commonly where any faithful and certain Records have ſaid the leaſt, there they have given the World the moſt large and compleat Story. Which we are beholden to the aforeſaid *Greg. Gallicanus* (*i*) for confeſſing the moſt plainly, and without any diſguiſe, as the ſence of ſome in this very caſe of the Scriptures ſilence concerning the B. Virgin; *Dicunt aliqui, immenſum eſſe laudum B. Virginis campum, ideoque liberum unicuique relinquere voluiſſe* (ſc. Deum) *ut de eâ dicerent quod vellent*: i. e. *The field of her Praiſes is wide and immenſe, and therefore God would leave every Man at liberty, to ſay of her what he pleaſed.*

(*i*) Marial. *p.* 3.

CHAP.

# CHAP. I.

*An account of the Currant Faith of the Roman Church concerning the B. Virgin, and of the Worſhip they pay to her ſuitable to that Belief. Beginning with her Predeſtination, to her Nativity.*

WHatſoever I have aſſerted in the foregoing Introduction, will appear more clearly in that Romantick Hiſtory this Church has given us of the B. Virgin's Life. Wherein we ſhall ſee both what the Church believes concerning her; and after that, what Worſhip they pay to her, agreeable to that Belief. And in doing this, I hope I ſhall not incur any Readers cenſure, no not ſo much as of the Romaniſt for taking this Method, ſince they themſelves have given it me, in their own *Offices* upon the *Feaſts* that are appointed to her honour; wherein we find theſe two are interwoven, her *Hiſtory* and her *Worſhip*. To have ſet down only the laſt, *viz.* her Worſhip, would have been to preſent a naked Image of ſtrange Devotion, enough to have frighted any Chriſtian. The flattery of her being ſo fulſome (*k*); the veneration of a meer Creature ſo ſubmiſs and lowly (*l*); the expectations of receiving Bleſſings from her ſo high and exceſſive (*m*); that if there had been nothing ſaid to give a riſe to ſuch Court-

(*k*) "She infinitely ſurpaſſeth all the Excellencies of Men and Angels. *Contemplations of the Life and Glory of H.* Mary, *p.* 18. As it is not poſſible "for the Tongue of a Seraphim, to explain to our comprehenſion the Shapes and Liveries "of the heavenly Spirits, their Quires and Hierarchies, to blazon the Glories of the Saints, "and to expound the Plenty, Paſtimes and Language of the Divine Courtiers; ſo much "rather is it impoſſible for a pure Creature to unfold the immenſe Attributes of the "Maternity of Holy *Mary*, the Mother of *Jeſus*; which gives to her an inherent right "to all the perfections, ſo copiouſly by Providence diſperſed amongſt Creatures here "beneath, the Stars in the Firmament, and the Angels in Heaven. *Ibid. Ep. Dedic.*

"(*l*) Whatſoever can be ſaid of her, will be only an eſſay, infinitely too narrow to "fill the orbs of her exuberant Sanctity, Grace and Glory. —— I do with trembling at"tempt this great work (of explaining the Myſteries of her Life and immortal Glory) "leſt ſearching into the Holies of ſo great a Majeſty, I be oppreſſed with its brightneſs

ſhip,

" and ſplendors. *Ibid. Epiſt. Dedic.* ——— Entring a ſolemn covenant with Holy *Mary* to " to be for ever her Servant, *Ibid. p.* 12. — All Chriſtians vow Obedience, Fealty and " Homage to her, as to their ſupreme Governeſs, Leige-Lady and Advocate, *Ibid. p.* 21. " ——She juſtly claims a ſervitude from all pure creatures, *Ibid. p.* 8.

" (*m*) Almighty God hath, by a ſolemn Covenant, pronounced her to be the Trea- " ſury of Wiſdom, Grace and Sanctity, under Jeſus; ſo that whatſoever Gifts are be- " ſtowed upon us by Jeſus, we receive them by the Mediation of *Mary*; no one being " gracious to *Jeſus*, who is not devoted to *Mary*: Nor hath any one been ſpecially confi- " dent of the Patronage of *Mary*, who hath not through her received a ſpecial bleſ- " ſing from *Jeſus*: Whence it's one great Mark of the Predeſtination of the Elect, to be " ſingularly devoted to *Mary*: ſince ſhe hath a full power, as a Mother, to obtain of " *Jeſus*, whatſoever he can ask of God the Father. ——— Neither hath any one petiti- " oned *Mary*, who was refuſed by *Jeſus*; or truſted in *Mary*, and was abandoned by *Je-* " *ſus*, *Ibid. p.* 7.

(Our Saviour ſpeaks of many who ſhall ſay to him *Lord, Lord*, and yet he would not know them; but it ſhould ſeem by this, if they had but known the ſecret of ſaying *Lady, Lady*, they would not have miſcarried.)

ſhip, it could not eſcape the cenſure of extravagant Madneſs; whereas the Hiſtory cloaths the Image with an advantageous dreſs, and gives ſome colour at leaſt to thoſe applications, while it repreſents her not only in her ſelf a ſubject of Excellencies and Perfections, far above thoſe of Men and Angels, and nearly bordering upon the Divinity; but alſo one, who in the Intention of God was deſigned to have a great Hand in the conducting us to Happineſs, a helper and coworker with our Saviour himſelf in the work of our Redemption, and thereby fairly challenging a great ſhare in our Veneration. So that if the things they ſay *of her* were but evidently true, the things they ſay *to her* in their Devotions might be the better born withal and juſtified.

To prepare us for what we may expect to hear of her, when they bring her upon the ſtage of the World, give me leave only to premiſe, how they conſider her in the Divine Decree, before ſhe was conceived and born into the World.

SECT.

## SECT. I.

### *Of the B. Virgin's Predeſtination.*

*Lectio. Prov.* 8.

Miſſal. Rom. ad Sept. 8. & 8. Decemb.

Dominus poſſedit me in initio viarum ſuarum, antequam quicquam faceret ab initio. Ab æterno ordinata ſum, ab antiquis antequam terra fieret. Nondum erant abyſſi & ego concepta eram; necdum montes gravi mole conſtiterant, ante colles parturiebar, *&c.*

*The Lord poſſeſſed me in the beginning of his ways, from the beginning before he made any thing. I was ordained from everlaſting, and of old before the Earth was made. When there was no Abyſs I was already conceived; the heavy Mountains were not yet ſettled, I was brought forth before the Hills.*

*Capitulum Eccluſ.* 24.

Brev. Rom. ad 8. Sept. & 8. Decemb.

Ab initio & ante ſecula creata ſum, & uſque ad futurum non deſinam, & in habitatione ſanctâ coram ipſo miniſtravi.

*From the beginning and before all Ages I was created, and I ſhall never fail; and I miniſtred before him in the holy habitation.*

The late Contemplations of the Life and Glory of H. *Mary* have given us a formal Office, for the Eternal Predeſtination of the Mother of *Jeſus*; which runs thus.

*The Praiſe.*

P. 22. Hail *Mary* full of Grace, our Lord is with thee; Bleſſed art thou amongſt Women, and bleſſed is the Fruit of thy Womb, *Jeſus*. Holy *Mary*, Mother of God, pray for us Sinners, now, and in the hour of our Death.

*Verſ.* Open my lips, O Mother of *Jeſus*;
*Reſp.* And my Soul ſhall ſpeak forth thy praiſe.
*V.* Divine Lady, be intent to mine aid;
*R.* Graciouſly make haſt to help me.

*V.* Glory be to *Jeſus* and *Mary*;
*R.* As it was, is, and ever ſhall be.

*The Hymn.*

All hail, moſt high, moſt holy one,
Above the Angels, beneath the Son, *&c.* *Sad Rhimes.*

*Anthem.*

I was pre-ordained from the beginning, before the Creation of the World; my Habitation was in the higheſt, and my Throne was ſeated on a Pillar of Light.

*Pſalm* 8:

*Mary*, Mother of *Jeſus*, how wonderful is thy Name, even to the ends of the Earth.

All magnificence be given to *Mary*; and let her be exalted above the Stars and Angels.

Reign on high as Queen of Seraphims and Saints; and be thou Crowned with Honour and Glory.

Innocency and Mercy hath exalted thy Name above the Sphear of pure Creatures.

Exceeding glorious is *Mary*, the Mother of *Jeſus*; thy Name is wonderful above the Clouds.

Glory be to *Jeſus* and *Mary*, as it was, is, and ever ſhall be. *Amen.*

*Anth.* I was Pre-ordained.
*V.* Holy *Mary*, Mother of God;
*R.* Pray for us, Sinners, now, and in the hour of our Death.

*The Bleſſing.*

Through the Merits and Interceſſion of the Mother of *Jeſus* may we come ſafe to the harbour of eternal Salvation.

*V.* Bid us be bleſſed, O Holy *Mary*;
*R.* Bleſs us, O *Mary*, the Mother of *Jeſus*.

*The Leſſon.*

I Iſſued forth out of the Boſom of God on High, the firſt conceived before all Creatures; my Abode is in the Depths, and my Throne in a Pillar of Light. He who made me, took his reſt

reſt in my Tabernacle; my Inheritance is in the choiſeſt Bleſſings of my God, and my Poſſeſſion in the fulneſs of the Saints. For I am the Mother of beautiful Love, of holy Fear, Knowledge and Hope. In me is all grace of Truth, and righteous Ways, and all hope of Life and Vertue.

*Verſ.* Be thou, O *Mary*, merciful to us.

*R.* And by thee be all Glory to *Jeſus*.

*The Cantique.*

Let us Praiſe thee, O Mother of *Jeſus*, let us acknowledge thee our Sovereign Lady.

Let Angels and Men give Honour to thee, the firſt conceived of all pure Creatures.

To thee the morning Stars, and higheſt Seraphims, ſing Glory for thy magnificence.

Make Interceſſion for us, O powerful Mother of *Jeſus*: for God will not refuſe thee our Petitions.

Then ſhall we rejoice in the fulneſs of thy Glory: and ſhall ſing the Praiſes of *Jeſus* for ever.

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# REMARKS.

IT were eaſie, if it were as needful, to give the Reader a large Catalogue of the *Ancients*, who have made uſe of the forenamed places in the *Proverbs*, to prove the Divinity of our Saviour againſt the *Arians*, underſtanding *Wiſdom* there, of him who is the *Increated Wiſdom of God*. But juſt as they have betrayed the Chriſtian cauſe againſt the Heathens, in the caſe of Images, ſince the ſame Diſtinctions, and Anſwers this Church makes uſe of to defend their Worſhip of them, may all be pleaded for the juſtifying the Heathen Idolatry in that particular: So by their Application of theſe places of Scripture to the B. Virgin, which the Fathers generally thought did belong only to Chriſt, and proved his exiſtence before all Ages of the World; they have plainly put Anſwers into the mouths of thoſe Hereticks, to evacuate the force of all thoſe Arguments; for thoſe places may then be applied to Chriſt,

though ſuppoſed a Creature and a meer Man, as well as to her who muſt be acknowledged to be a meer Woman. *Carthagena* (*a*) is ſo ſenſible of this, that not being able to deny what by the Authority of his Church he is forced to own, nor yet to diſown the other, he thus agrees the matter: *Since thoſe things which are ſpoken of the infinite Wiſdom of God, are verified alſo of the B. Virgin, it is neceſſary that from the infinity of the Son, ſhe borrow a kind of infinite Dignity; and from thence thoſe Words may agree to both, though in a different Sence.* And another (*b*) thus, *What was ſaid of the eternal Wiſdom, by eternal Birthright and property, is applied to her by the wiſdom of the Church, guided by the H. Ghoſt, by attribution and participation*: Our Lord poſſeſſed me in the beginning of his ways.

(*a*) L. 1. de arc. Deip. ho. 2. p. 9.

(*b*) *Carre.* Sweet thoughts of *Jeſus* and *Mary*, p. 293.

This therefore is now their buſineſs, to advance her as high as is poſſible, and to give her Prerogatives above all other Creatures; of which many of their Authors (*c*) make this to be one, *That after Chriſt, ſhe was elected the firſt of all others.* So our Contemplator (*d*), *Thou waſt the firſt and moſt delicious Object of God's Love towards pure Creatures, from the beginning of Eternity.* Which they Illuſtrate thus (*e*): *As God decreed to conſtitute our firſt Parent* Adam *to be the Head of Mankind, and gave him* Eve *for his Companion, taken out of his ſide while he was aſleep; ſo for the Reparation of Mankind, he predeſtinated Chriſt to be the Head of another ſpiritual Off-ſpring, and out of his ſide whilſt he ſlept upon the Croſs, he brought out this ſecond* Eve *the Mother of all Living by Grace.* And to this purpoſe they cite *Prov.* 8. 25. *Before the Mountains were ſetled, before the Hills I was brought forth*; that is, (*f*) I was brought forth before all Angels by predeſtination (for they are the high Hills by reaſon of the ſublimity of their Nature and Glory.) *When there was no Depths I was brought forth. v.* 24. that is, when Original Sin, which is like a profound and obſcure *Abyſs*, was not yet conſidered as foreſeen by God. One has dared * to addreſs thus to God, "You your ſelf, O great God, took pleaſure to entertain "your ſelf before all time, in this ſweet and agreeable cogita- "tion, that *Mary* would be a moſt perfect and accompliſh'd "Creature; and that ſhe alone would give you more glory "than all Angels, Saints, and Men together: And that God "comforted himſelf, by conſidering her, for the loſs and "ruine

(*c*) *Cited by* Raynaudus, Pipt. Mar. *p.* 130.

(*d*) Contemplat. L. and Gl. of *Mary*, p. 21.

(*e*) Carthagena. *Ibid.* p. 7.

(*f*) Spinellus. *Ibid.* c. 14. p. 198.

* Nierembergius, L'aimable Mere de Jeſus. cap. 8. p. 59.

"ruine that would be cauſed by the inſolent Rebellion of the "third part of the Angels, by the diſobedience of the Firſt "Man, and by the horrible Deluge that would make the "World a frightful Solitude in the days of *Noe*. Nay, they go ſo far as to ſay, (*g*) *That all the elect are predeſtinated for her ſake.* And therefore ſhe is called by ſuch Fathers as *Germanus*, (*h*) *The Buſineſs of all Ages, the Scope and End of all God's Counſels.* And the ſpurious S. *Bernard* (*i*) De hac, & ob hanc, & propter hanc omnis Scriptura facta eſt, propter hanc totus mundus factus eſt, &c. *The Scriptures were intended for her, and the World made for her ſake.* And *not only made*, ſays another, (*k*) *out of Love to the Virgin, but ſuſtained alſo; for the World, by reaſon of our wicked Deeds, could no ways conſiſt, unleſs the Glorious Virgin, praying for us, with her Mercy and Clemency did ſuſtain it.* This was Chriſt's Prerogative, if we believe the Apoſtle, *Col.* 1. 16, 17. *All things were created by him and for him; and he is before all things, and by him all things conſiſt:* Now, if we believe theſe men, ſhe comes in for a ſhare in theſe peculiarities, by which Chriſt was once diſtinguiſhed from all Creatures. For thus *Alcazar* (*l*) maintains, "That by reaſon of the Union of the B. Virgin with "Chriſt, the H. Ghoſt, in a ſecondary Sence intended by him, "has expreſſed the Virgin in thoſe very places of Scripture, "which are ſpoken of Chriſt in the firſt and primary Sence. And now we may the leſs wonder to hear another (*m*) *referring all the wonderful effects of our Predeſtination to Glory, Election by Grace and Redemption from Sin through the Blood of* Jeſus, *to the excellent perfection of* Mary, *as a moſt effectual means of all —— acknowledging all theſe Bleſſings to flow from* Jeſus *to all through* Mary, *and may therefore juſtly refer them all to her, as the moſt effectual inſtrument, chanel and conveyance of all.* Though I muſt ſay, this is new *Logick*, as well as new *Divinity*, to refer all to the *Means* and to the *Conveyance*, inſtead of the *End* and *original Spring*; juſt as if a man ſhould refer all the Light in his Room to his Window, (not to the Sun the Fountain of it) becauſe the Light ſhines through it. But none has ſo copiouſly and audaciouſly diſcourſed this matter as the Jeſuit *Salazar* (*n*), beginning at thoſe words, *Prov.* 8. 22. *The Lord poſſeſſed me in the beginning of his ways, before his works of Old.* "When God, "ſays

(*g*) Raynaudus. *Ibid.* p. 131.

(*h*) Orat. de Præſent. Deip.

(*i*) Serm. 3. ſuper ſalve Regina.

(*k*) Galatinus de arcanis. l. 7. c. 2.

(*l*) Lib. 4. in Apoc. c 2. v. 1. not. 2.

(*m*) Contempl. L. and Gl. of *Mary*, p. 10.

(*n*) Comment. in Prov. 8. 22, &c. num. 260, &c.

" ſays he, began to create the World, he poſſeſſed me, [Mary]
" that is, he conceived in his mind, and contemplated me as pre-
" ſent. And the end of it was, 1. Becauſe he went more cheer-
" fully about his work, foreſeeing that *Mary* would at length
" be brought into Being, under whoſe Empire all things, which
" he then created, ſhould come into Subjection. 2. God
" carefully ſearched out what were the Excellencies of every
" Creature, that he might heap thoſe perfections upon her,
" that ſo ſhe might become a new and no fabulous *Pandora*,
" made up of all their Perfections. 3. Becauſe as God fore-
" ſaw that Man would fall from his Obedience and ruine the
" Creation, ſo *Mary* was the cauſe why he did not upon this deſiſt
" from his purpoſe of creating the World, and alter his mind,
" fore-ſeeing that by her all the Ruines of the Creation would
" be reſtor'd and repair'd. 4. He foreſaw too that the World
" he intended to make would decay and wax old, and preſently
" *Mary* came into his mind, who would bring freſhneſs and
" youth to it when it was aged. 5. Becauſe, as God by the
" word *Fiat* ( *Let it be* ) repeated ſeveral times, did produce
" all things, and beſtowed on them all their Powers; ſo by the
" ſame word uſed but once ( by *Mary* ) ſhe ſhould renew them
" all. [ Which is a great miſtake, unleſs he thinks γενηθητω in
the Septuag. and γενοιτο μοι in S. *Luke* to be the ſame. But of
this *Fiat* we ſhall hear him Blaſpheming farther upon another
occaſion. ]

Upon *v.* 23. *I was ſet up from everlaſting, from the beginning, or ever the Earth was*; ] Theſe are ſome of his Admirable Con-
templations. (*o*) " 1. That if we ſhould ſuppoſe this impoſſi-
(*o*) Ibid. n. 295, &c. " bility, that all things were not objected at once to the mind
" of God, but that he needed counſel and deliberation, and to
" know one thing from and after another; verily *Mary* is ſo
" excellent a Work, that to make and form her in time, it is
" requiſite to uſe even the Eternal premeditation and fore-coun-
" ſel of God. 2. If we ſhould ſuppoſe another impoſſibility,
" That God ſhould not ſee ſome things that are very inconſi-
" derable or very diſtant, yet ſuch is the magnitude of *Mary*,
" ſuch the height and vaſtneſs of her Merits, that he could
" not but reach her, and foreknow her at the diſtance of infinite
" Ages. 3. He is much pleaſed with the doating conceipt of
*Andreas Hieroſolymitanus* ( *Serm. de Annunc.* ) who ſalutes her
by

by the name of *Dioptra* ( which is the Radius of an Aſtrolabe with two ſights, through which Aſtronomers look, and meaſure the magnitude of diſtant things ) which he thus applies. "God foreſees and foreknows all that are predeſtinated, but "*Mary* more eſpecially, becauſe through her ( *tanquam per* "*Dioptram* ) he views and meaſures the greatneſs, height and "degrees of their Sanctity. So that as it is true, that all are "elected and predeſtinated through *Mary* ( *not choſen in him it ſeems, as the Apoſtle ſpeaks*, Eph. 1. 4. *but in her.* ) "So alſo it "is true. That in that vaſt ſpace of Eternity, his ſight reached "all other juſt Perſons, becauſe before them all he foreknew "*Mary*. ——Through *Mary* he viewed and meaſured the mag- "nitude of *Peter*, (*p*) the height of *Paul*, *&c.* Becauſe by the "Prayers of *Mary*, they attained to the greatneſs of Sanctity, "which God beſtowed on them.

(*p*) So the Contemplations of H. *Mary*, p. 19.

All Saints and Angels have their meaſures of Glory ſet forth through a redundancy of hers, and in a ſubordinate proportion to hers.

Upon *v.* 25. *Before the Mountains were ſetled, before the Hills I was brought forth*, thus he deſcants, ( *Ibid. n.* 317. ) "We "may imagine the divine mind big with *Mary* and with all "other Creatures, yet they did not urge God to a Birth, ſince "their Creation might have been deferred to many Ages: But "*Mary* ſhe pricked forward and urged, ſo the Divine Mind, "that being as it were Impatient of ſuch a Conception, and "that he might bring her forth in due time, he did anticipate "many Ages the Creation of the World.

Upon *v.* 30. *I was by him, as one brought up with him.* V. Lat. *Cum eo eram, cuncta componens.* Thus he Diſcourſes ( *n.* 380, 381. ) "We may proclaim of the H. Mother of God, that all "Creatures are as it were in her —— and they may all be glad "that they are better in her than in themſelves: For in them- "ſelves they are frail, and weak, and unſtable; in *Mary* they "are without all Fault; and in ſhort, though in themſelves "they cannot differ from themſelves, yet being tranſlated in- "to her, then they are *Mary*, who is the nobleſt and higheſt "under Heaven. Therefore when God would confer great "Honour and Comelineſs on his Creatures, he would have her "to conſiſt of them all, *Ut quemadmodum in ipſo cuncta Deus "erant, ſic etiam in Mariâ cuncta Maria forent*; that, *as in*

"*him*

"*him all things were God, ſo alſo in* Mary *all things might be* Ma-
"ry. And a little after he calls her *Mundus Archetypus*, the
"the Archetype and original Model, according to which the
"Elements, conſiſting of contrary qualities, were fitted and
"married together, juſt as all Paſſions and Appetites were all
"at perfect accord, and made no Rebellion in her.

Verſ. 30. *I was daily his delight, rejoicing always before him.* Vulg. Lat. *Ludens coram eo.* Here we have ſuch ſtuff as this, ſpeaking in the Perſon of *Mary*; (q) "When God made the
"World, and the things contained in it, and rejoicing, and,
"as it were, ſmiling, determined that they were good; then
"I alſo pleaſed him, and he ſmiled on me. For therefore he
"ſignified his approbation of them, becauſe he knew they
"would be profitable and commodious to me; for preferring
"me before all other men, he had reſpect chiefly to my pro-
"fit and benefit. *To which he adds again what he had before, being hugely pleaſed with the conceit.* "That contemplating all things
"in *Mary*, they pleaſed him better in her (being then all *Mary*) "than in themſelves. *Then he goes on to tell us of ſeveral Figures and Shadows, ſuch as the formation of* Eve, *the Ark of* Noah, *&c.* "which were preludes and ſportful works of
"God, that went before that ſerious work of making her;
"(r) for when God earneſtly deſired to make *Mary*, and the
"diſpoſition of his eternal Counſel, required the deferring it
"ſome while, by ſuch ways, *Longas moras ludendo feſellit*, God
"did ſportfully drive away the time.

(q) Ibid. n. 416.

(r) Ibid. n. 418.

He adds another Conceit as derogatory to the Work of our Redemption, as the foregoing were to his Creation. (s) "Whatſoever Chriſt did whilſt he lived, whatſoever things he
"ſuffered whilſt he looked upon other men, for whoſe ſakes he
"laid out himſelf, they ſeemed to him difficult and hard; be-
"cauſe he knew, that diſpiſing ſo great a benefit, they would
"be unthankful, and not uſe thoſe Bleſſings aright: But when
"he looked upon the Virgin, and beheld her grateful mind,
"and her diligence to make uſe of his merits, ſo as to reap
"abundantly the Fruit of them; hence it was that Chriſt
"did as it were play with all that he did and ſuffered in the
"World; that is, he undertook them cheerfully and without
"difficulty.

(s) Ibid. n. 419.

We

We have ſeen how much they make us beholden to the B. Virgin; for had it not been for her, Chriſt's undertaking might have ſtopp'd in the way for want of ſufficient encouragement, and have come to nothing. But alas! this is a ſmall matter in compare with the laſt Inſtance, I ſhall now give of this Blaſphemer's boldneſs, who makes even the whole *Trinity* to be beholden to her: For upon theſe words of the 23*d.* verſe, *I was ſet up from everlaſting* (Vulg. Lat. *Ab æterno ordinata ſum*) he endeavours to make this plain, that ſhe muſt needs be ſo ordained; for, ſays he, "There was a ſpecial "reaſon, why, as ſoon as ever the divine Perſons did eternally "exiſt, they ſhould have the Virgin in readineſs; for according "to *Heſychius*, (*t*) the Virgin *Mary* was the (completion of "the whole Trinity: For thus he ſays, comparing her and *Noah*'s Ark) "*Arca Noe tres contignationes habebat, hæc autem* (ſc. Maria) "ὅλον τῆς τειάδος τὸ πλήρωμα: *That had Three Sto-* "*ries, and ſhe* complementum totius Trinitatis; (which any one would Tranſlate thus, She *had* (ἐκέκτηλο, the word which went before) the whole fulneſs of the Trinity, that is, when Chriſt was in her Womb; not as he would have it, She *was* the Completion of the Trinity, for the explication immediately follows in *Heſychius*, *The H. Ghoſt was her Gueſt, the Father over-ſhadowed her, and the Son dwelt in her, being carried in her Womb:* But the Jeſuit is reſolved to ſpeak Blaſphemy when no occaſion was given him, and thus he proceeds) "If the Virgin *Mary* "does in ſome regards belong to the completion of the Trinity, "it could not be that the Trinity ſhould ſooner exiſt, than "think of that which ſhould compleat it. He confeſſes it's difficult to conceive, how the Trinity, which is moſt compleat and abſolute, ſhould derive any fulneſs from a Creature: Yet this undertaker will try what he can make of it; and among his Three ways of explaining it, the Reader I dare ſay, will have enough of the ſecond, which therefore I ſhall only ſet down. (*u*) It runs thus, "The eternal *Father* "does generate the *Son*, and communicates his eſſence to him; "the *Father* and the *Son* breath forth the *H. Ghoſt*, and to- "gether with the eſſence communicate to him all its attri- "butes: But now the *H. Ghoſt* neither generates nor breaths "another perſon: Wherefore ſeeing the goodneſs of the *H.* "*Ghoſt* is equal to that of the *Father* and the *Son*, and the

(*t*) Serm. de Laud. Mariæ, in Bibl. Patrum Tom. 2. Gr. Lat. p. 421.

(*u*) *Ibid.* n. 302.

" property of goodneſs is to let forth and communicate it " ſelf, thence it follows, according to our imperfect manner " of conceiving, that ſomething ſeems to be wanting in the " *H. Ghoſt*; for the other Perſons do fill up the meaſure of " goodneſs, but to the *Spirit* there wants a fourth Perſon, in- " to which it may pour out it ſelf without meaſure: For " though he does communicate himſelf, yet he does it very " ſparingly to the Creatures and Saints (*and he quite forgot him to whom God gave the Spirit without meaſure*, Joh. 3. 34.) " This " therefore one would deſire, that he might communicate " himſelf ſo largely to ſome one perſon, that if he cannot ſa- " tiate his infinite longing perfectly, yet he may give it eaſe " and relaxation. That this might not be wanting to the Tri- " nity, and that the H. Ghoſt might ſtay that Longing, *Mary* " is of ſet purpoſe ordered and committed to him, that ſo he " might come upon her, with a wonderful affluence of all his " Gifts, *&c.* And another Blaſphemer adds, (*x*) *Tanto ergo impetu ſpiritus ſanctus ſupervenit in Virginem, ut quantum ipſe valeat oſtenderet.* Which I ſhall forbear to Tranſlate.

(*x*) Phil. de Convelt. Theatr. Excellent. p. 67.

Theſe are ſome of their lewd conceits for the advancement of the Honour of the Bl. Virgin. *Hac Ithacus velit, & magno mercentur Atridæ.* The *Socinians* make good Markets of ſuch paſſages, by repreſenting and reproaching them; as *Crellius* (*y*) takes notice of *Corn. à Lapide*'s Dedication of his Commentaries on the Minor Prophets, *To the Holy increated Trinity, and created in Chriſt Jeſus.* And an Epiſtle attributed to *And. Dudithius* at the end of *Socinus* his Epiſtles (*z*), cites the Pages of the *Polonian Miſſal*, where they thus ſalute the B. Virgin, *Ave, univerſæ Trinitatis mater*: *Hail, O Mother of the whole Trinity.* And *Dudithius* adds, *Now nothing hinders, but that leaving the Trinity, we fly to* Mary *herſelf, and impore her aid.*

(*y*) De uno vero Deo, lib. 2. Sec 2. cap. 5.

(*z*) in Biblioth. fratr. Polon. p. 512.

SECT.

## SECT. II.

*The Legend of the Bleſſed Virgin's Parents, and of her Conception.*

*Anaph.*

Portifor. Sec. uſum ſarum, Jul. 26.

PAter præcelſæ Virginis Joachim erat nomine;
Mater Anna nobilis, quæ regali fulſit ſemine:
In tres partes dividunt ſic rerum ſubſtantiam,
Dant Templo, dant pauperibus, ſervant ſibi tertiam.

THat Joachim *begat the Virgin, 'tis agreed;*
Anne *was her Mother's Name, derived from kingly Seed:*
*When into Portions three their Riches parted were,*
*The Temple, Poor, and they had all an equal ſhare.*

*In 2do Nocturn. Anaph.*

Annos quoque plurimos ducunt in conjugio
Steriles & triſtes, ſub legis opprobrio;
Exprobravit hunc pontifex, Joachim quod ſiſteret
Infœcundus cum fœcundis, ſeque eis jungeret.
Joachim ex opprobrio in Templo triſtis exiit,
Nec ad domum vel uxorem, ſed ad paſtores tranſiit.

*These two in married ſtate full many years did paſs*
*Barren and Comfortleſs, under the Laws diſgrace;*
*The Prieſt with ſcorn rejects his Offerings as defil'd,*
*Who with the Fruitful dar'd t'appear and had no Child.*
*With foul reproach diſmay'd, and from the Temple ſent,*
*He left his Wife and Home, and to his Shipherds went.*

*In 3tio. Nocturn. Anaph.*

Joachim & conjugi Angelus apparuit,
Dolenteſque nimium dulciter compeſcuit;
Preces veſtræ ſunt acceptæ, habebitiſque filiam,
Per quam Deus magnificè præſtabit ſanctis gratiam.

*To this afflicted pair an Angel then appears,*
*Who bad them grieve no more, but dry up all their Tears;*
*God does accept your Prayers, and you ſhall have a Daughter,*
*Trough whom the Saints ſhall gain abundant Grace hereafter.*

Hymn.

Horæ ſec. uſum Hieroſol. Lugd. 1516.

| | |
|---|---|
| Fletus longævi Rex regum miſertus, | *Their griefs prolong'd made Heaven at length relent,* |
| Angelum mittit, gaudium pro luctu, | *Which firſt to* Anne *this joyful meſſage ſent,* |
| Ut dicat Annæ tempore ſenili, Prolem habebis. | *Thou ſhalt conceive a Child, though thou art Old, An Angel this foretold.* |
| —— Joachim magno gaudio repletur, | *Her Husband* Joachim *greatly did rejoice,* |
| Vocem dum audivit Angeli dicentis, | *When after this he heard the Angels voice,* |
| Pariet tibi Anna matrem Dei Grandem præ cunctis. | *Which ſaid, that* Anne *God's Mother ſhould bring forth Excelling all in worth.* |

(a) De Concept. Mariæ, Fol. 62.

Their Engliſh *Feſtivale* (Printed 1511.) has given an account of this matter more at large, thus, (a) "The Virgin "had a Fader that was called *Jochym*, that was ſo holy a Man, "that when he was but 15, yere of Age, he departed all his "Goodes in 3. partyes; and one partye he deled to Wyd-"dowes and Faderleſs Chyldren; the ſecond partye he gave "to them that were poor and nedy; (*here he left out the Temple and made two of one*) "the third partye he kept to himſelf "and to his Houſeholde. And when that he was 32. yere of "of Aege, for the great goodneſs of *Anne* he Wedded her, and "when they were Wedded they were togeder 22. yere: in "which tyme *Anne* never dyſpleaſed him with no maner thynge "neither nyght nor daye; for ſhe was ſo gentyl to him, and "they bothe good and holy: Yet God ſent them no Fruyte of "theyr Bodyes, but were Baraynes. Wherefore they made "a Vowe to God, That if he wolde ſende them a Chylde, "they wolde offre it up to him into the Temple for to ſerve God "bothe nyghte and daye. Than on a daye as *Jochym* wente "with his Neybours to the Temple for to do his Offrynges, "the Byſhop, that hyght *Yſachar*, rebuked him openly before "all the People and ſayd, *Jochym*, it falleth not for thee that "is Barayne and haſt no Fruyte to doo Offrynges with other "People, that God hath ſent Fruyte in *Jheruſalem*. Than

was

" was *Jochym* ſore diſmayed and aſtonyed with this rebuke.
" Than he went home wepynge and toke his Shepeherdes pry-
" vely with his Shepe, and went forth into a ferre Countree
" amonge Mountaynes and Hylles, and purpoſed to have be
" there all his Lyfe, and never more to come home to *Anne* his
" Wyfe. Than when *Jochym* was gone, *Anne* was ryght ſory
" and prayed to God and ſayd, Lorde, that I am woe and full
" of ſorowe, I am Barayne and I may have no Fruyte; and
" now moreover my Husbande is gone away from me, and I
" know not whyder he is gone. Lorde have mercy on me,
" poore deſolate Creature. Than as ſhe prayed thus, an Aun-
" gell came down and comforted her and ſayd, *Anne* be of
" good comforte, for thou ſhalt have a Chyld in thyn olde Aege,
" there was never none lyke ne never ſhall be. Than was *Anne*
" aferde of this Aungells Wordes and of the ſyghte of him; and
" laye alwaye in her Prayers as ſhe had been deed. Than wente
" the ſame Aungell to *Jochym* and ſayd theſe wordes, and
" badde *Jochym* take a Lambe and offre it in Sacrifice to God,
" and ſoo he dyd. And when he had done ſo, from Mydday
" till Evenſonge tyme he lay on the grounde in his Prayers,
" thankynge God with all his herte. Than on the morrowe
" as the Aungell badde he wente homewarde to *Anne* his Wyfe
" with his Shepe. And when he came nye home, the Aun-
" gell came to *Anne* and badde her goo to the Gate that was
" called the Golden-Gate, and abyde her Husbande tyll he
" came. Than was ſhe gladde and toke her Maydens with her
" and went to the Gate, and there ſhe met with *Jochym* and
" ſayde: Lorde I thanke thee, for I was a Wydowe and now
" I am a Wyfe; I was Barayne and now I ſhall bere a Chyld;
" I was Woo and Wepynge, and now I ſhall be in Joy and
" Lykynge: And ſoone after *Anne* conceived our Lady, and
" whan ſhe was borne ſhe was called *Maria* as the Aungell badde
" before.

RE-

# REMARKS.

ALthough the *Salisbury Portuiſe*, has given us, in the foregoing Hymns, a ſhort account of the Parents and Conception of the Virgin in the Legendary way; yet it is ſo ingenuous as to confeſs in another place, (*b*) that the Book that treats of theſe is numbered by the Fathers among Apocryphal Writings, and therefore forbears to ſet down the Leſſons out of it. But what this has omitted, the old Roman Breviary (on the Twentieth of *March*, and Six and Twentieth of *July*) has inſerted; whoſe Leſſons are taken out of Two ſpurious Authors, *viz.* the *Protevangelium* of S. *James*, and the *Epiſtle* to *Chromatius* and *Heliodorus*, concerning the Nativity of the B. Virgin, falſely fathered upon S. *Jerome*, whom it cites (*c*). And becauſe theſe Two are the Shops from whence they fetch a great deal of their falſe Wares, I ſhall here ſay a little concerning them. The Learned Biſhop *Mountague* (*d*) ſays, not without great reaſon, That both theſe Books came *originally from the Gnoſticks, but interlaced after them and new varniſhed by the* Manichees; *among whom* Seleucus *was a great dealer in this Trade.* Concerning the firſt of them, (*viz. Protevangelium Jacobi*, publiſhed at *Baſil* in the *Monumenta Patrum Orthodoxographa*) *Bellarmine* in his Book of Eccleſiaſtical Writers ſays, *There is extant a* Protevangelium *under the name of* James, *but was never received by the Church.* If by *the Church* we underſtand that which is *taught Devotions*, it muſt needs receive it, when the Leſſons taken out of it were publickly read to them to inſtruct them, as we find them in the Roman *Breviary* before cited: But if he means that part of the Church which *cenſures Authors*, then indeed he ſays true that they never received it; but then the more horrid ſhame to ſuffer, nay obtrude that upon the People which they cenſure and know to be falſe. Pope *Innocent* the Firſt (*e*) about the Year 402, condemned this Goſpel of *James the leſs*, in his Third Epiſtle *ad Exuperium.* So does *Gelaſius* after him in the firſt Roman Council (*f*): *The Goſpel under the name of* James the Leſs *is Apocryphal.* And *Baronius* (*g*) has taken ſuch diſtaſte at him, that he has baniſh'd all conſideration of him

(*b*) In feſt. concept. Mar. Dec. 8. Lect. 2.

(*c*) Brev. Rom. Antiq. ad 26. Jul. Lec. 3, & 6.

(*d*) Acts and Monu. c. 8. ſec. 35.

(*e*) V. Council. Labbe. Tom. 2. p. 1256.

(*f*) *Ibid.* Tom. 4. p. 1264.

(*g*) Appar. ad Annal. n. 39.

him from his Writings; and indeed every one that will vouchsafe to peruse him, will justifie his Censure and abhor the Cheat. Neither need he be moved by what he finds cited out of this Author, in the *Hexaëmeron* set forth by *Leo Allatius*, *Anno* 1629. under the name of *Eustathius* Bishop of *Antioch*, that great Father in the Council of *Nice*; or by what *Allatius* adds in his Notes upon him, to gain him some credit; for the Testimonies of the Ancients he produces, mention no work of his under the name of *Hexaëmeron*; though S. *Jerome* in *Catal. Scriptorum* tells us of his Book *De anima & de Engastrimutho* against *Origen* and his Epistles. And though *Anastatius*, *Sinaita* (*Anagog. Contempl. in Hexaëm.* lib. 9. if they are his, which is doubted) cites Words of *Eustathius* about the creation of Birds and Beasts, yet there are no such to be found in this which *Allatius* published: Who also in his Notes confesses, That this Book has the very same Sentences and Words that S. *Basil* uses upon the same Argument, and that there was an *Eustathius* who did Translate *Basil*'s *Hexaëmeron* into *Latin*, which it's probable might give occasion to fix the name of the famous *Eustathius* to this work; who sure was a greater man, than to believe such stuff as *his Jacobus* and *ours* relates, of the Dove coming out of *Joseph*'s Rod at the Espousals of the B. Virgin, and of a Mountain cleaving to receive and hide *John the Baptist* and his Mother when *Herod* sought to kill him among the Infants; so far was he (as *Allatius* thinks) from leaving out and sifting the Heretical and fabulous Additions which our *Protevangelium* does abound with; and could not all of them be set down by him in that short account of the B. Virgins Nativity, which he has extracted out of him.

As for the other, *viz.* the Epistle, under the Mask of S. *Jerome*, there is not one Learned Man of that Church that offers to defend it for his; and but one Jesuit (*b*) that I meet with, that is concerned to vindicate him for an Author to be relied upon; and I do not blame him for bearing him a kindness, because he has been beholden to him for a great deal that makes up his History of the B. Virgin. He calls him a pious and ancient Author: We may guess at his Piety, by endeavouring to impose upon the World under those great names, and by pretending that this account of the B. Virgin was written

(*b*) Christoph. a Castro Hist. Deiparæ in Catal. Auctor. P. 701.

ten in Hebrew by S. *Mathew*, and kept as a great ſecret, which he having met withal, deſires him to Tranſlate. As for his Antiquity, we ſhall grant that, ſeeing, as *Sixtus Senenſis* ſays (*i*) it contains thoſe Fictions of the *Valentinians* and *Gnoſticks*, which *Irenæus* and *Epiphanius* do confute. Even he that is vouched for the Author of the Epiſtle dares not vouch for the Truth of what he Tranſlates, only he thinks that it may be read *ſalva fide & ſine periculo animæ*, whether true or feigned: Neither does he pretend ſtrictly to Tranſlate, but that he will ſet down either what is there written, *aut conſequenter ſcribi potuerunt*, or might be written in conſequence. So that the Learned *Jerh. Voſſius* (*k*) might well ſay of it, *Though this Impoſtor would ſeem to have made a Tranſlation out of the Hebrew, I fear he underſtood not Hebrew, and that he took his Story either out of the Book of the Gnoſticks, called* Stirps Mariæ, *or out of* Seleucus *his Book of the Nativity of* Mary; *and only paſſed over thoſe things which patronized the Manichæan Doctrine: for he commends* Seleucus *that he had ſpoken truly of the Vertues and Miracles of the Apoſtles, though he had told many falſities of their Doctrine*, &c. He thinks it alſo probable, That *by thoſe Writings under the name of* Matthew, *mentioned and condemned by* Innocent, *in his Third Epiſtle to* Exuperius, are thoſe which this counterfeit *Jerome* ſays he Tranſlated out of *Matthew* in Hebrew. And it's alſo likely, that he is comprehended in that cenſure of *Gelaſius* (*l*): *All the Books which* Leucius *the Diſciple of the Devil made, are Apocryphal* (for *Leucius* is the ſame with *Seleucus*, as learned Men have ſhown:) (*m*) And, Liber de Nativitate ſalvatoris & de Maria & obſtetrice, Apoc. *The Book of the Nativity of our Saviour, and of* Mary, *and the Midwife, Apocryphal. Melch. Canus* (*n*) calls this Epiſtle Fabulam inſulſam æquè ac barbaram; *An unſavory and barbarous Fable. Baronius* (*o*) condemns him for an Author *unknown and unskilful, that knew not how to avoid manifeſt Lyes*, as he inſtances in his making *Iſachar* High-Prieſt, whereas he ſhows out of *Joſephus*, that there was none of that name about that time. And, to name no more, Biſhop *Mountague* (*p*) after he has told the Story of *Joachim's* Oblation at the Temple, and *Iſachar's* diſgraceful rebuking of him for his being Childleſs (which we heard before)

(*i*) Bibl. Sanct. L. 2. tit. Matth. Evang.

(*k*) Diſſert. de genere J. Chriſtri. p. 34.

(*l*) Loc. ante citat.

(*m*) See Caſaub. Exercit. 1. ſec. 16. Bp. *Mountague's* Apparat. 8. ſec. 31.

(*n*) Lib. 11. loc. com. c. 6.

(*o*) Apparat. ad Annal. n. 44.

(*p*) Acts and Monum. c. 8. p. 524.

before) out of this Author, he calls him *Impudent, blaſphemous Impoſtor thus to babble*, and gives many Reaſons for this ſharp cenſure *. Yet this is he whom *Xaverius* in his New Goſpel, as well as the Old Breviary, chuſes to follow in moſt things concerning the B. Virgin. But enough of theſe ſpurious Authors. To return now to our Remarks upon the foregoing Hiſtory.

* *See his* Apparatus, 8. ſec. 51, 52, 53. *where he anſwers* Caſtro's *Defence of him.*

I will not make any diſpute of it, that the names of the Parents of the B. Virgin were *Joachim* and *Anna:* Neither will I urge that of S. *Auſtin*, (*q*) *That her Father was a Prieſt of the Tribe of* Levi *named* Joachim, *becauſe it is not Canonical, it does not bind me*; becauſe he ſeems rather to oppoſe his being of the Tribe of *Levi*, as *Fauſtus* the Manichee held, than to doubt of his Name; eſpecially ſince *Epiphanius* (*r*) takes it for granted. There is no mention of them in Scripture, unleſs *Heli* in S. *Luke*, *c.* 3. 23. be the ſame with *Joachim*. *Galatinus* (*s*) cites his famous *Rabbi Haccados*, that he had two Names *Heli* and *Joachim*: But that Author has been diſcarded by *Baronius* (*t*) for a forged one, who pretends to write Prophetically, in anſwer to ſeveral Queſtions propoſed by *Antonius*, a Roman Conſul, whereas no ſuch name is to be found among the *Faſti* of Conſuls at that time. *Sanctius* (*u*) thinks that the Virgin's Father was called *Heliacim*, or, which is the ſame, *Helijoacim*; and ſometimes *Heli*, ſometimes *Joachim*. *Ger. Voſſius* (*x*) that it is a contraction of *Eliakim*, and that *Eliakim* and *Joakim* are the ſame, as appears by 2 *Kings* 23. 34. and that the High-Prieſt who is called *Eliakim*, *Judith* 4. 5, 11. (ſo it is in the vulgar Latin and Syriack) is called *Joakim*, *Judith* 15. 9. However this be their own Authors are not backward to grant that the Scripture is ſilent concerning them. *Pet. Damianus* (*y*) calls it a needleſs inquiry to ask who was the Father or Mother of the B. Virgin, and a ſuperfluous curioſity to ſeek after that, which the Evangeliſt had not thought fit to tell us. Nay ſeveral (*z*) of them draw a great myſtery from it; ſuch as the Apoſtle does from *Melchizedeck*'s being without Father and Mother, and without deſcent, (*Heb.* 7. 3.) to ſignifie that immortal Prieſt that ſhould come after: So here, in her caſe, it denotes her freedom from Original Sin. *Who was her Father and Mother*, ſays Novarinus, *is not told us in Scripture, as if ſhe, the Virgin, had no Parents*; and in this regard ſhe had none, *becauſe ſhe derived no ſpot or ſtain from them.*

(*q*) L. 23. cont. Fauſt. c. 9. ad Finem.

(*r*) Hæreſ. 78, & 79.

(*s*) De arcan. l. 7. c. 12.

(*t*) Appar. n. 39.

(*u*) in Jerem. l. v. 3. n. 10.

(*x*) Ubi ſupra, p. 31.

(*y*) Lib. 3. de Nativ. Virg.

(*z*) Catharinus in c. 3. Geneſ. Novarinus umbr. Virg. p. 349. Carthagena de arc. Deip. l. 2. hom. 2.

The Legend makes her Parents to be Rich; *Joachim* was πλούσιος σφόδρα, *very Wealthy*, says the *Protevangelium*; and *Xaverius* (*a*) mentions their Riches after him, and how they expended them by a threefold diversion, which *Mantuan* (*b*) has thus expreſt.

(*a*) Hiſtor. Chriſt. p. 14.
(*b*) Parthen. Mar. l. 1.

*Sic noſtras partimur opes, pars optima Templo,*
*Altera ſors inopi, ſervit pars tertia nobis.*

That is,

*Into Three parts our Subſtance we divide,*
*The firſt and beſt we to the Temple give;*
*The Poor is by a ſecond ſhare ſupply'd,*
*On the Remainder we our ſelves do live.*

All which they borrowed from the *Counterfeit Jerome*. And if they had told us of their low Eſtate (ταπείνωσις,) as the Scripture does of their Daughters, we had had as much reaſon to believe them. But ſince they alſo inform us how they laid it out, and into how many Portions they divided it, I wonder they did not give us the particulars of *Joachim*'s Laſt Will, which I do not find in any of them; for it had been as eaſie to have done the one as the other.

The ſame *Counterfeit* has alſo told the Story of their *Barrenneſs*, and determines it to Twenty Years, in which time they Faſted and Prayed for a Child with many Tears, and vowed to conſecrate it to God, if he would beſtow one upon them. *Poza* (*c*) enlarges the time to about Fifty Years from their Marriage; and yet their Prayers and Faſtings muſt be continued, yea and Pilgrimages too many times, and that barefoot (if we believe *Vinc. Ferrerius*) (*d*) from *Nazareth* to *Jeruſalem*, which the Breviary (*e*) ſays, was Thirty two Miles. But faſting and Prayers to obtain a Child at this Age ſeems to be not over-wiſe a Buſineſs: *Poza* (*f*) therefore, to free this from the Imputation of Folly, is fain to grant that it was a Miracle they deſired, but ſays they were put upon it *by divine Inſpiration; or perhaps they had the Promiſe of a Child by an Angel's Meſſage*. Having now beſtowed this Faith and Patience upon them, the next Work is to cry it up: As *Poza* and others (*g*) do, preferring *Joachim*'s Faith before that of *Abraham*, whom the Scripture calls the Father of the Faithful. *Behold here,*

(*c*) Elucid. l. 2. tr. 8. c. 1.
(*d*) Serm. 2. de Nativ. B. Virg.
(*e*) ad Mart. 20. Lec. 5.
(*f*) Ibid. tract. 6. c. 2. p. 499.
(*g*) Novarinus, umbr. virg. n. 1230.

*here*, says one, *a greater Faith than in the Conception of* Isaac. But what talk we of *Isaac*, when that bold Jesuit (*h*) will have this Conception of the B. Virgin by Two Parents both barren, to be equally a rare Thing in Nature, as the Conception of Christ himself of a Woman without a Man. Nay he goes farther, (*i*) that it was more wonderful than this, abstracting from Christ's Divinity; for only *partes viri* were supplied in her conceiving Christ; but Two barren Persons were supplied with Strength in her Conception. But no Faith will be great enough to make the next Passage to go for currant with any intelligent Reader, where both the *Fablers* bring in *Joachim* rebuked and reproached by the High-Priest, and his Oblation rejected: And what wot you was his Crime? A new and strange one; that he had hitherto begot no Child, taking it for granted, it seems, that it was his Fault, which was a little severe; especially if *Poza* (*k*) has guessed right, That *Anne* laboured under a preternatural Impotency, and that the Marriage between her and *Joachim* was never consummated, nor her Virginity lost, till the B. Virgin was conceived; which, he says, is favoured by *Germanus*'s Words, (*l*) *Immediately at God's Command Nature received Seed, which it durst not do before the Divine Grace was bestowed.*

(*h*) Poza ib. l. 2. tract. 4. c. 1.

(*i*) Ibid. c 2.

(*k*) Ibid. l. 2. tr. 2. c. 2, 3.

(*l*) Encom. de Virg. Præsent.

*Xaverius* (*m*) adds, that the Priest when he removed him in Indignation, told him for certain, That he was guilty of some secret Pollution, which was the Cause of his Barrenness. One may well be tempted to enquire the Name of this surly High-Priest, for he never had his Fellow in Story: But here the forenamed Cheats are not agreed; for St. *James* his Man calls him *Reuben*, and St. *Jerom*'s *Isachar*; the old Roman *Breviary* (*n*) had so great a Respect for them both, that it takes them both in, *Isachar* for the High-Priest, and *Reuben* for a Scribe that assisted him: And they have also put a Text in his Mouth to confound poor *Joachim* withal. *Maledictus omnis qui non genuisset masculum in Israel*, *Cursed is he that hath not begot a Male-Child in Israel.* But to see the good Luck of it, both the Curse, and he that pronounces it are only of their own making, for there is no such High-Priest to be found at this time among the Jews; nor no such Scripture to be found in all the Bible. One would imagine that this Bolt should have done no Execution: But they make *Joachim* just like one of their

(*m*) Ibid. p. 17.

(*n*) Ad Mart. 20. Lec. 5.

*meek Devoto's* at Confession, trembling at the Priest's Anger and not daring to dispute any of his Sayings. He goes away confounded, and you find him presently at his Penance, separating himself from his Wife, and running into a Desart, where he fasts Forty Days and Forty Nights (*o*): or if you will believe the *Breviary* (*p*) spending almost Five Months in watching and fasting:

(*o*) Protevang. Jacobi.
(*p*) Ibid. Lec. 6.

(*q*) Mantuan. Parth. Mar. l. 2.

——(*q*) *patriam fugiens ob dedecus urbem,*
*Rus coluit, plurefque latens inglorius annos*
*Duxerat in luctu triftem fine conjuge vitam.*

That is,

——*Disgrac'd he flies his native Seat,*
*Chusing a Country and obscure Retreat;*
*Where many Years he leads a pensive Life,*
*As far remov'd from Joy as from his Wife.*

And you may well think that *Anne* must have her share too in this Affliction; she gives herself over to Sorrow, and could hardly be perswaded by her Maid *Judith* (*r*) (for they know the Names of all the Family) to put on her best Clothes upon a Gaudy Day. She cannot look upon a Sparrow's Nest, but it works upon her melancholy Fancy, and she sighs and says, οἴμοι ποῖα δὲ μήτρα ἐξέθρεψέ με, *Alas! what Womb bare me, these Birds are Fruitful whilst I am Barren*, &c. Nay such Prayers this *false Gospel* and the *later Greeks* * (such as *Germanus* (*s*) of *Constantinople*, who seems to have lick'd up his very Drivel) have put into her Mouth, as do not become a modest Woman, and yet they bring her in praying ὀλὸς τῦ ἁγίυ τῶν ἁγίων, *in the Holy of Holies* (as the History in *Greg. Nyssen*, (*t*) which he calls Apocryphal, does) whither never any such Prayers, no nor any Woman ever came.

(*r*) Protevang. Ibid.

* *Bp.* Mountague *deservedly calls* Cedrenus, Metaphrastes, Nicephorus, Germanus, Andreas (Cretensis vel Hierosol.) *Scriptores stramentitii & quisquillæ quædam Antiquitatis.* Apparat. §. Sect. 30. p. 299.
(*s*) In Encom. de Virg. præsentat.
(*t*) Orat. in Natal. Domini.

But now it is high time to think of comforting them; and they have Two Angels ready if need be, (*u*) though the Epistler is contented with One; but if we believe *Pantalion*, the Deacon in *Metaphrastes* (*x*), he is no ordinary one, but *Gabriel*

(*u*) Protevang. Jac.
(*x*) In fest. Mic. Archang.

*Gabriel* the Archangel: with whom agrees S. *Briget* (*y*) who gives glory to the B. Virgin for having her birth foretold by the ſame Angel that brought the Meſſage to her concerning the Birth of Chriſt. And that the Mother and the Son may be as like as may be, *Ludolfus de Saxonia* (*z*) brings him in ſpeaking juſt ſuch words to *Joachim* as *Gabriel* did at the *Annunciation*, *Ecce uxor tua pariet tibi filiam*, &c. *Behold thy Wife ſhall bear a Daughter, and thou ſhalt call her Name* Mary. They add alſo this farther Prophecy of her by the Angel (*a*) *That ſhe ſhould be conſecrated to the Lord, according as they had vowed, and ſhould be filled with the H. Ghoſt from her Mother's Womb, and her converſation ſhould be in the Temple of the Lord.* The ſame Meſſage, ſays *Xaverius* (*b*) was carried by the Angel to *Anne*; only he added thoſe Words to it, *Of this Daughter of thine, Chriſt the Reſtorer of the World ſhall be born.* But now, to ſhew how theſe Lyers contradict themſelves, this Angel encourages him by the Examples of *Sarah* and *Rachel*, of the other *Anna*, and the Mother of *Sampſon*, who were all a long time Childleſs, and tells him, that *Peccati non naturæ ultor eſt Deus* (*c*), *God is the Avenger of Sin, not of natural Defects*, whom yet before this, the High-Prieſt had curſed out of the Law for being Barren. Here again one might be apt to wonder, how ſuch glorious and admirable Paſſages concerning the Parents of the B. Virgin, came to be paſſed over in Silence by the Evangeliſts, which yet are now ſo particularly made known to the World: The Anſwer is ready, (*d*) *It was partly, leſt the Eyes of Believers ſhould be too much dazled by ſo great a Light; and partly, that ſomething might always remain to recreate the declining World, and that the Faithful by theſe, as by ſo many freſh Diſhes, might feed and nouriſh their Devotion.* So that now any Tales will ſerve to refreſh and entertain the old doating World; and if they be cloy'd with the old Goſpel, theſe Cooks are ready at hand to ſerve up theſe new Diſhes, which no doubt will abundantly gratify and pleaſe them. But if this will not ſatisfy, there is another will (*e*) ſhow you, that all this was myſtically foretold in the very firſt Words of the Bible. "*In the Beginning God created the Heaven and Earth.* "That is, *Joachim* the Father, and *Anne* the Mother of the B. "Virgin, for all things happened to them in a Figure. *The* "*Earth was empty and void*, (*i. e.*) *Anne* was Barren and un- "fruitful.

(*y*) Orat. 1. a deo revelat.

(*z*) De Vita Chriſt. Part 1. c. 2.

(*a*) *See alſo* Xaverius. Hiſt. Chriſt. p. 17.

(*b*) Ibid. p. 18.

(*c*) Epiſt. ad Heliod. & Chromat. Xaverius. Ibid.

(*d*) Novarini umbr. Virg. n. 1201.

(*e*) Bernardin de Buſt. Marial. p. 2. Ser. 3.

"fruitful. *And Darkneſs was upon the Face of the Deep,* (*i.e.*) "the Darkneſs of Affliction and Confuſion was upon the Face "of *Anne. And the Spirit of the Lord moved upon the Waters,* "that is, upon the Waters of her Tears to comfort her, "*And he ſaid, Let there be Light,* (*i.e.*) the *Bleſſed Virgin.*

Before the Angel departed, the Legend ſays he gave them this Sign that his Meſſage was true, *viz.* That they ſhould meet one another at the *Golden Gate* of *Jeruſalem.* There, ſays the falſe Goſpeller (*f*) *Anna* met *Joachim*, and hung about his Neck, bleſſing God, that ſhe now was no longer a Widow, but ſhould conceive: *Molanus* (*g*) tells us of a Picture in which was exhibited *Joachim* and *Anna* kiſſing one another, at the golden Gate, with this Inſcription, *Taliter concepta eſt B. Maria*; *Thus was the B. Virgin conceived.* The like I have met with in the *Hore* of the *Carmelites*, printed at *Lyons* 1516. with a Motto little different: *His Joachim dato oſculo Virginem Mariam ex Anna concepit*: *Here* Joachim *by a Kiſs conceived the B. Virgin of* Anne. And *Pelbartus* (*h*) affirms, that this was the Sence of ſome of the common People in his time. If the Jeſuit *Poza*'s forenamed Rule were true, ſeeing it makes ſo apparently for the Honour of the B. Virgin, methinks this Opinion ſhould prevail; but ſince the Fathers have over-ruled it (eſpecially *Epiphanius* (*i*), calling it *an Error of unhappy Men*; *for* Mary *is not God*, ſays he, *nor received a Body from Heaven, but was begot of a Man and Woman*,) however they will conſult her Honour as far as they can in this matter, and yet avoid too that Hereſy, as *Gononus* (*k*) calls it. The forenamed Jeſuit (*l*) finds a comfortable Myſtery in it; for asking the Queſtion, why the B. Virgin was generated by a Man and Woman, and did not come of a Virgin? one of his Anſwers is, *That God took care hereby that* Mary *might be moſt dear to us, and therefore ſhe was begotten of a Man and Woman, that ſhe might more fully agree with us in the ſame Nature*, (by which Reaſon, if God intended that Jeſus ſhould have been moſt dear to us, he ſhould not have been born of the Virgin *Mary*.) Others that will grant her Conception to have been after the Conjugal Commerce, yet aſſert that it was without any Motions of Concupiſcence: So another Jeſuit (*m*), *It is not to be ſaid of the B. Virgin, that ſhe was begotten by Concupiſcence, which ſignifies ſomewhat Inordinate; for the uſe of Matrimony, by which ſhe was begotten, was moſt pure,*

(*f*) Protevang. Jacob. p. 73.

(*g*) Lib. 3. de Imag. c. 55.

(*h*) Lib. 4. Stellar. p. 2. art. 1.

(*i*) Hæreſ. 79.

(*k*) Chronic. Deip. p. 2.

(*l*) Poza Elucid. l. 3. tr. 2. c. 1.

(*m*) Jac. Granado de immac. concep. B. Virg. p. 111.

*pure, and altogether without Sin.* So alſo S. *Briget* (*n*), *When it was foretold them by the Angel, that they ſhould beget a Virgin from whom the Saviour of the World ſhould proceed, they would have choſen to die rather than join in Carnal Love, and all pleaſure was dead in them:* and afterwards, *contra voluptatem ſuam ex ſemine eorum per divinam charitatem caro mea compaginata eſt; By the Divine Love my Fleſh was compacted of their Seed, contrary to their pleaſure.* This *Galatinus* (*o*) has explained more fully, *I confeſs,* ſays he, *that S.* Joachim *and S.* Anne, *did couple as Man and Wife, yet their ardent Devotion, and vehement Contemplation* (their Minds being upon better things) *did extinguiſh all Bodily pleaſure, all Luſt and Concupiſcence.* Which a Jeſuit (*p*) has thus illuſtrated, "As *Lot* being drunk with Wine, did not perceive when he lay "with his Daughters; ſo the Parents of the moſt ſacred Virgin, "being inebriated with Spiritual Love, yet knowing well what "they did (which makes it a ſpecial parallel) by a ſpecial pri-"vilege of God, they did not feel any unbridled pleaſure of "Concupiſcence, but begat her, juſt as our firſt Parents, if they "had not ſinned, would have procreated Children in Para-"diſe; (*for they know exactly how this matter would have been ordered there.*)

(*n*) Revel. l. 1. c. 19. (vel 9.)

(*o*) De Arcan. l. 7. c. 8.

(*p*) Spinellus Mar. Deip. c. 18. p. 240.

If theſe have hit the mark, they muſt grant that S. *Bernard* was much miſtaken, when he ſays, (*q*) *Quomodo peccatum non fuit, ubi libido non defuit,* &c. *How could her Conception be without Sin, when it was not without Luſt, unleſs we ſay that ſhe was Conceived by the Holy Ghoſt, and not by Man?* The ſecret of this fancy, is only to avoid a ſaying or two of S. *Auſtin*'s (*r*) *Believe firmly and in no wiſe doubt, that every one that is conceived by the commixture of Man and Woman, is born with Original Sin, ſubject to death,* &c. Which becauſe he was unwilling to grant of the Bleſſed Virgin, *Galatinus* reſtrains it thus, *He that is generated* Per concubitum, cum corporis libidine & voluptate, *where the Parents have had pleaſure;* which is as wiſe a reaſoning, as if when one had made this a Rule, *That whatſoever is nouriſhed will at length be corrupted and die;* another ſhould put in this exception *Yes, if it eats its meat with pleaſure,* otherwiſe it is not neceſſary. But we have not yet done with their Conceits about her *Formation.* Many will have her Body to be formed and animated differently from other Conceptions, which they ſay ordinarily in Females is eighty days after the Man has known his Wife. S. *Amideus*

(*q*) Epiſt. 174. ad Canon. Lugd.

(*r*) *Or* Fulgentius lib. de fide ad Petrum. p. 1. qu. 24. *ſo alſo* l. 1. de Nupt. & Concupiſ. c. 24. *Ex concupiſcentia carnis quæcunque naſcitur proles originali eſt obligata peccato.*

his

his Revelations (*ſ*) ſay, *That the Soul was infuſed into the Body of the B. Virgin ſix hours after the uſe of Matrimony by her Parents, her Fleſh (which was unuſual) being in that ſhort ſpace of time formed and figured.* *Bapt. Poza* (*t*) is peremptory, *That ſhe had no part of her Body, which was not compleatly perfect on the firſt day of her Conception, ſo that ſhe might have been fed at the Mouth, and have beheld the common light:* Only he is put to it, to reſolve without a Miracle (ſince ſhe might have been born the ſame day ſhe was Conceived) how ſhe could have been ſuckled, if ſhe had then been born: ſince according to *Fienus*, a humane Body, when it is firſt quickened in the Womb, does not much exceed the bigneſs of a Barley-Corn, or as others, of a young Bee; and it is hard in ſuch a ſmall Body to imagine how the Mouth can receive and draw the Mothers Breaſts; and it would be to no purpoſe to trouble you with his fooliſh Reſolution. But if you ask again, what End this invention of her momentaneous formation ſerves? Though he conceals, I think, one Reaſon, which is a thing mainly intended by them, to make every thing almoſt in her to anſwer what was done in our Saviour, whoſe Body the Schoolmen (*u*) generally make to have been formed in its ſeveral parts at once, and at the ſame inſtant animated and united to the Divinity; yet he diſcovers another Myſtery; and he will quickly reſolve you (*x*), "That this did that for her, "which Chriſt's being born of a Virgin did for "him, *viz.* made her not guilty of Original "Sin, becauſe not included in the Covenant "with *Adam*, her Conception not being ordi-"nary, but Miraculous. Nay he goes ſo far as to Aſſert, that by reaſon of this Miraculous formation, "ſhe was excuſed *à debito originalis peccati*, from be-"ing *liable* to Original Sin, as well as from the ſin it ſelf. As wiſely alſo, in another place, (*y*) he concludes, "that although "no violence was done to the B. Virgin, when ſhe was made of "the Female Sex, yet conſidering the perfection of her Soul "and Body, it was a Miracle that ſhe was not a Man rather than "a Woman, ſince all the wonderful productions mentioned "in the Scripture that ſprang of barren and effœte Parents, were "all Males.

(*ſ*) Apud Th. Raynaud. Dipt. Marian. p. 22.

(*t*) Elucidar. l. 3. tract. 3. c. 1, &c.

(*u*) *See* Aquinas 3 part. qu. 33. art. 1, 2. Durandus l. 3. diſt. 2. qu. 2. Becanus Sum. Theol. part 3. tract. 1. c. 5. qu. 2. Eſtius in 3 lib. ſent. diſt. 2. ſect. 6. Greg. de Valentia Tom. 4. diſp. 1. qu. 6 punc. 1. Greg. Gallicanus *ſays the ſame after them*, Corpus Chriſti in inſtanti fuit formatum perfecte in parvâ quantitate ſicut una apis. Marial. p. 165.

(*x*) Elucid. l. 2. tract. 5. c. 2.

(*y*) Ibid. tract. 7. c. 1.

We

We are told by *Ægid. Gelenius* (*z*) of a great rarity shown at *Colen*, *viz.* some remains of the place (I suppose of the Dust or Earth) where the Blessed Virgin was Conceived. And *Xaverius* has given us another Discovery, (*a*) and I think none has prevented him herein, that S. *Anne* conceived the Blessed Virgin upon a *Thursday*.

(*z*) De Colon. Magnit. p. 266.

(*a*) Hist. Christi, p. 18.

But all this refers to her Body, and if there should be nothing Rare and Extraordinary said of her Soul, this better part would bear no Proportion with the other: But they have taken care that it shall have no reason to complain; though we have, for obtruding upon us such raw and indigested Fancies.

We all know that our Reason comes very slowly upon us, and that the first Life we live is meerly animal: Our Understanding begins to dawn a little like the first Peep of Day, some while after we are born, and so proceeds by an imperceptible Progress, as Light does, till we arrive at our Noon, which is very late. But in her, they tell us, it was quite otherwise; *Nescit tarda molimina*, &c. Her Understanding is anticipated (*b*), and they give her the use of her Reason in the first Moment of her Being; (*c*) she had the Use of Free-Will and perfect Light in her Mind, says S. *Bernardine*, (*d*) even in her Mothers Womb; so that she could from the first Moment exercise supernatural Acts both of Knowledge and Faith; (*e*) and by this Use of her Reason she disposed herself to all that Grace that she received in her first Sanctification; just as the School-men say, That the Angels disposed themselves to all that Grace in which they were created: For her Sanctification was not in the way that other Infants are sanctified (*f*), only by the Infusion and Reception of habitual Grace, but *instar adulti*, like one of age, by her own proper Act of Conversion to God, proceeding from the Assistance of Divine Grace. Only here is a great Doubt, whether this use of Reason was granted as a Privilege to the Blessed Virgin, only for that Moment of her first Justification and Conception, as *Vasquez* speaks, (*g*) and then ceased till she came at the ordinary time to find it again, as some Infants have by a Wonder spoke once and no more, in their Infancy: This he says indeed was *Cajetan*'s Opinion; but it seems more probable, *That the Blessed Virgin, from the instant of her Conception, and so forward,*

(*b*) Vinc. Bruni Med. de B. Virg. p. 74.

(*c*) Raynaudus, ibid. p. 158.

(*d*) De concep. Virg. Serm. 4. Art. 1. c. 2.

(*e*) Raynaud. ib. p. 159.

(*f*) Vasquez in 3 part. tom. 2. qu. 27. art. 6. c. 3, 4.

(*g*) Ibid. c. 4.

*ward, all the time of her Infancy* (without Interruption) *had the full use of her Reason, at least in those things that appertained to God and Vertue: Having an uninterrupted Influence* (says our late Contemplator) (*h*) *of actual Graces so quickening her great Soul, that no one Moment of her Life, from the first Conception of her Soul, was vacant from divine Contemplations, heavenly Affections and Ecstasies of supernatural Love*; or as he more fantastically expresses it elsewhere (*i*), She, *from the first positive Instant of the Infusion of her Soul, ever exercised the most sublime Operations of the contemplative and unitive Life, without Recourse to the Images of Imagination or Dependance on Sense.*—— Her *great Soul was so compleatly actuated, even in the Womb of her Mother, that her Contemplations, Sallies of Love, and Unions with God were restless; ever increasing in their Vigour, and still expatiating through the vast Motives and Methods of mystical Love.* Nay *She was*, says another (*k*), *in such perpetual Contemplation of God and divine Things, that she was never so busied or so fast asleep, but she directed her Mind towards God, and thought of him, so that in this Respect she was in the State of the Blessed* (par beatis.) If you have a mind to understand this still more particularly, the *Contemplator* (*l*) tells us, That *by the Help of abstractive Lights divinely infused, were represented,* 1. *The several Essences, Attributes and Motions of the whole Body of the Creation, in their several Degrees and Stations.* 2. *The Divinity of God, with its manifold Emanations, Operations and inexplicable Comprehensions. And,* 3. *The Humanity of Jesus, with all the Orders of Grace, Mysteries of Salvation, and extatick Loves of the Saints.* But S. *Bernardine* (*m*) informs us of Seven things, that according to some, she understood perfectly in her first Sanctification (*viz.* in her Mothers Womb.) "1. Irrational "created Nature. 2. Rational created Nature. 3. Spiritu- "al created Nature. 4. Divine increated Nature. 5. All "things that were to be avoided. 6. All things to be follow- "ed and embraced. 7. After what manner and to what de- "gree all things were to be hated or loved. *He that could believe all this, might well add,* "That she was (*when imprisoned in the Womb*) "in a more sublime State of Contemplation, "than any humane Creature ever was in its perfect Age; and "though she slept in her Mothers Womb as other Infants do, "yet Sleep did not effect that in her it does in us, for in us "it

(*b*) Contempl. L. & Gl. of H. Mary, p. 20.

(*i*) Ibid. p. 45.

(*k*) Novarini Umbr. Virg. n. 1323.

(*l*) Ibid. p. 45.

(*m*) Loc. ante citat.

"it buries the Acts of Reaſon and Free-Will, and by Conſe-
"quence Acts of Merit; but I believe her Soul by free and
"meritorious acting did then tend unto God, ſo that ſhe did
"more perfectly contemplate when ſhe ſlept, than any others
"ever did when they were awake. The Jeſuit *Poza* (*n*) tells us of *Fr. Ximenes*, a Patriarch of *Jeruſalem*, who has given an account of ſome of her ſorrowful Thoughts, and alſo joyful Reflections ſhe made in her Mothers Womb. S. *Bernardine* (*o*) ſeems to have been almoſt as skilful as the other, for he ſays, the "*impetus* (force) of her firſt Sanctification did "impel the Mind of the Bleſſed Virgin to deſire the Incarnati-
"on of the Son of God, out of fervent Charity for the Sal-
"vation of all the Elect. Her *Charity* they alſo equalize in this State to her *Knowledge*; for thus they ſing of her in the Hours (*p*) of her immaculate Conception.

(*n*) Elucidar. lib. 2. trac. 15. cap. 4.

(*o*) Loc. citat.

(*p*) Litaniæ variæ. Colen. 1643. p. 226.

| | |
|---|---|
| In conceptione, charitate ignita, | *When firſt conceiv'd, with Love inflam'd,* |
| Draconis poteſtas eſt à te contrita. | *By thee the Dragon's Power was maim'd.* |

"She began to love God, *ſays another*, (*q*) from the ve-
"ry firſt Inſtant of her Conception, and never ceaſed to do
"ſo afterwards, never intermitted (*as he explains it*) the
"moſt fervent Act of Charity. If he had ſaid this of the Habit that it never ceaſed, it might have better paſſed; but underſtanding it of the Act, as he does, it is impoſſible to be true of any one that lives in Fleſh. But what we think impoſſible, they ſay no body need doubt of, as in this that follows, which concerns the meaſure of that Grace, ſhe had in the firſt moment again of her Conception; which we are told (*r*) was more copious and intenſe, than that which Angels and Men attain to in their Conſummation; which is admirably proved by that of the Pſalmiſt (Pſ. 87.) *The Lord loveth the Gates of Sion* (*s*), that is, the Conception of the Virgin, *more than all the Dwellings of Jacob*; that is, more than other Saints.

(*q*) Novarinus ibid. p. 89. n. 296.

(*r*) Raynaudus, ibid. p. 159. & Illeph. Giron in promptuar. conc p. 60.

(*s*) Spinellus, ib. c. 7. p. 115.

The Reader, I dare ſay, by this time, is paſt all Hopes of gueſſing, to what Pitch his Faith is to be ſcrew'd up, in matters that concern the Bleſſed Virgin. When I met with a Jeſuit (*t*) aſſerting, *That the oldeſt Saint in this Life, never*

(*t*) Sherlog Anteloq. 8. in Cantic. Sec. 1.

*ver attained so great a Measure of Grace, as was infused into her when she first began to live*, I was ready to think that he would make a bold Attempt that would carry the Matter higher: For though another (*u*) indeed was so great a Lunatick, as to call her, *Antiqua dierum*, the *Ancient of Days*, a Title given, by the Prophet *Daniel*, to God himself; yet his Reason for it was but the same; "Because she in her Mother's Womb "was filled with Wisdom, Prudence, Understanding, and the "rest of the Gifts of the Divine Spirit, above all the most "aged. But to tell us, that then her Grace exceeded the Measures of Angels and of Saints consummate in Bliss, is such wild Divinity, as one would scarce look to meet with any where, unless from him that for half an Hour together cries *Glory, Glory* in *Bethlem*.

(*u*) Max. Sandæus in Lunamystic. p. 52.

One would wonder whence this Fancy concerning her, of reasoning in her Mother's Womb, and having such Contemplations there, should arise. The only acknowledged Reason of it is, That many Authors (*x*) have attributed this to *John the Baptist*, when he leaped in his Mother's Womb; which they would have to proceed from the Use of his Reason, and a gift of Prophecy, conferred on him at the Presence of our Saviour (which I will not now debate, because we shall have Occasion to consider it under another Head, when we speak of her Visitation of *Elizabeth*) and it is not fit that any Saint should out-go her in any Privilege.

(*x*) *See* Vasquez loc. citat. qu. 27. art. 6. c. 3.

Another Reason they reserve as a Secret, though I doubt not but it is intended in all these Assertions, *viz.* The making her in every thing that is possible like unto Christ himself; that so, when their Lines run so parallel, they may the more plausibly call her, a *Helper*, a *Co-worker*, a *Co-redeemer*, or what ever other Name they use, to signify how much we are engaged to her in promoting our Salvation.

This therefore being the common Opinion of the Schoolmen, (as *Estius* (*y*) attests) *That Christ merited from the Beginning* (*i.e.* from his first Conception) *by the actual Use of Free-Will*, which supposes the Use of his Reason; they have given the same to her: Though there was a time when this was denied her, even by him who is not sparing in his Grants to her; I mean *Aquinas* (*z*): *Non statim habuit usum liberi arbitrii adhuc in ventre matris existens, hoc enim est speciale*

(*y*) In lib. 3. Sent. dist. 18. sec. 1. *See also* Aquinas p. 3. qu. 34. art. 2. 3.

(*z*) Part. 3. qu. 27. artic. 3.

*ciale privilegium Chriſti*: He held it to be a ſpecial Privilege of Chriſt to have the Uſe of Free-Will in the Womb, and not to be affirmed of her: But now Chriſt muſt be contented to part with ſome of this Prerogative, as they make him reſign a ſhare in many a Privilege, for the pleaſing and honouring of his Mother, as we ſhall find it in the very next thing that follows.

SECT.

## SECT. III.

### *Of the Blessed Virgins Conception being Immaculate.*

THough the pretended Infallible Chair has not thought fit as yet to determine the Controversie about the Immaculate Conception, for Reasons we shall after give, (which have no relation at all to Piety, but to Craft and Cunning, lest the breach about it in their own Church should be made wider) yet however it has given them leave to *pray* that, which it dare not command them to *believe* as an Article of Faith. Almost every Church is furnished with Offices to that purpose; some of which I shall here set down, beginning with our own Church.

I find in an Old *Primar* of *Salisbury* (*fol.* 127.) The Hours of the Conception of the Blessed Virgin, wherein this is plainly asserted against all Opposers.

*Ad Matutinum. Hymnus.*

BEnedicta conceptio Virginis Matris Mariæ
Festivetur cum gaudio, assit dies lætitiæ:
Lætetur tota regio serviens regi gloriæ,
Non obstante objurgio detrahentis invidiæ.

*LET every place that serves the King of Glory,*
*Observe a Feast and keep an Holiday*
*For the Conception of the Virgin* Mary,
*Howe'er detracting Envy may gainsay.*

*Oremus.*

Deus, qui pro salute humani generis Carnem gloriosæ Virginis Mariæ assumere dignatus es, & ipsam sine Macula concipiendam ante sæcula in Matrem præeligisti; concede propitius, ut qui de ejus conceptione (quæ fuit nostræ redemptionis, necnon temporum plenitudinis exordium) læta-

Let us Pray.

*God, who for the Salvation of Mankind didst vouchsafe to assume the Flesh of the glorious Virgin* Mary, *and before all Ages didst pre-elect Her for thy Mother to be conceived without Spot; mercifully grant, that we who rejoice in her Conception (which was the beginning of our Redemption, and also of the fulness*

mur, ejus piis interceſſionibus ab inſtantibus periculis & à morte perpetua liberemur, &c.

*neſs of Times*) *by her pious Interceſſions, may be delivered from preſent dangers, and from everlaſting death*, &c.

*Ad primam.* *Hymnus.*

Erubeſcant inſenſati qui reſpuunt celebrare
Myſteria tam ſacrati diei & feſtivare;
Quo anno fuerunt copulati vir cum ſua muliere,
Peſſimè ſunt adviſati ſic volentes deviare.

Hymn.

*Shame on thoſe ſenſleſs Perſons that refuſe*
*This high days Myſteries to celebrate;*
*When ſhe conceived was by Marriage uſe,*
*They're ill advis'd that thus will deviate.*

*Verſ.* In conſpectu Altiſſimi immaculata permanſiſti.
*Reſp.* Dei genetrix, intercede pro nobis.

Verſ. *Thou didſt remain immaculate in the ſight of the moſt High.*
Anſ. *O Mother of God, Intercede for us.*

*Ad Tertiam.* *Hymn.*

Conceptio mirabilis ab Angelo nunciata,
Maria tam laudabilis in conceptu præſervata,
Eſt unde venerabilis Eccleſia illuſtrata,
Et in ſuis miraculis & laudibus honorata.

*An Angel brings the News of her Conception,*
*So wond'rouſly ſecur'd from ſins Infection;*
*The Church that hence derives illuſtrious Rays,*
*Strives to proclaim her Miracles and Praiſe.*

*Ad Sextam.* *Hymn.*

Ave Regina cœlorum, inter omnes mitiſſima;
Ave decus Angelorum, inter omnes pulcherrima,
Simul & Archangelorum omni laude digniſſima,
Quæ concepta vitiorum ſine labe puriſſima.

*Hail Queen of Heav'n, yet mild beyond compare;*
*Hail ornament of Angels, none ſo fair:*
*Worthy the Praiſe of an Archangels ſtrain,*
*Whoſe pure Conception was without all ſtain.*

*Ad*

*Ad Nonam. Hymn.*

Quum corpus & viſcera quæ dominum portaverunt,
Virginalia ubera quæ ipſummet lactaverunt
Beata ſunt & opera tua, & qui crediderunt
Quod ſine labe concepta poſt & ante remanſerunt.

*Since that the Womb that bare our Lord, the Breaſt*
*That gave him ſuck, and all thy Works are bleſt;*
*They're bleſt too, that believe thee without ſtain*
*Conceiv'd, an Ever-Virgin to remain.*

*Ad Veſperas. Hymn.*

Salve Mater ſalutaris, quæ es ſoror inſignita,
Salve quia Deum paris Angelorum ſpes & vita,
Salve Virgo ſingularis verè ſacra Margarita,
Salve quia ſtella maris es ſine labe concepta.

*Hail ſaving Mother and our Siſter too,*
*Gods Mother, Angels Life, and Hope art thou;*
*Hail ſacred Pearl, thou Virgin ſingular,*
*Conceiv'd without all Spot, the Seas bright Star.*

*Ad Completorium. Hymn.*

Matris Dei conceptio eſt noſtræ redemptionis
Potiſſima inceptio atque reparationis,
Et non mirum: Exemptio antiquæ contagionis
Fuit & in principio ipſius creationis.

*When firſt Gods Mother was Conceiv'd, began*
*The reparation of loſt Man;*
*Sins old Contagion firſt eſcap'd our Nature,*
*When ſhe began to be a Creature.*

Before theſe Hours is a Picture of God the Father, ſpeaking theſe words to the Bleſſed Virgin; *Tota pulchra es, amica mea, & non eſt macula in te. Thou art wholly fair, my Love, and there is no Spot in thee.*

I find

I find another Office of her Immaculate Conception in ſeveral Books (*a*) out of which I ſhall ſet down a few Paſſages.

(*a*) Litaniæ variæ Colon. 1643. p. 221. L'Office Divin. Pariſ. 1658. Heures dediees au Roy. Pariſ. 1662.

*Ad Matutinum. Hymn.*

AB æterno Dominus te præordinavit
Matrem unigeniti Verbi, quo creavit
Terram, pontum, æthera: Te pulchram ornavit
Sibi ſponſam, in qua Adam non peccavit.

BEfore the World thou waſt deſign'd to be
*The Mother of that Word, by whom the Sea,*
*The Earth and Heavens were made: He beautify'd*
*Thee for his Spouſe, and in this faireſt Bride*
Adam *ne'er ſinn'd, altho' in all beſide.*

*Oremus.*

Sancta Maria, regina cœlorum, mater Domini noſtri Jeſu Chriſti & mundi Domina, quæ nullum derelinquis & nullum deſpicis; reſpice me Domina clementer oculo pietatis, & impetra mihi apud tuum dilectum filium cunctorum veniam peccatorum: Ut qui nunc ſanctam tuam conceptionem devoto affectu recolo, æternæ in futurum beatitudinis bravium capiam, ipſo quem Virgo peperiſti donante Domino noſtro Jeſu Chriſto, qui cum patre, &c.

Let us Pray.

*O Holy* Mary, *the Queen of Heaven, the Mother of our Lord Jeſus Chriſt, and Lady of the World, who neither forſakeſt nor deſpiſeſt any one; look upon me, gracious Lady, with an Eye of Pity, and obtain for me, of thy beloved Son, Pardon of all my Sins: That ſo I, who now remember thy holy Conception with devout Affection, may hereafter receive the Reward of eternal Felicity, by the Donation of him, whom thou, remaining a Virgin, did'ſt bring Forth, our Lord Jeſus Chriſt, who with the Father,* &c.

*Ad primam. Hymn.*

Salve Virgo ſapiens, domus Deo dicata,
Columna ſeptemplici menſaq; exornata;

*Wiſe Virgin hail, Gods holy Houſe thou art,*
*Seven Pillars and a Table, thee adorn;*

Ab omni contagio mundi præservata,
Ante sancta in utero parentis quàm nata.

*The Worlds Contagion ne'er defil'd thy Heart,*
*Cleans'd in thy Mother's Womb, whilst yet unborn.*

*Ad Tertiam. Hymn.*

Salve Arca fœderis, thronus Salomonis,
Arcus pulcher ætheris, rubus visionis:
Virga frondens germinis, vellus Gideonis,
Porta clausa numinis, favusq; Samsonis.
Decebat tam nobilem Natum præcavere
Ab originali labe Matris Evæ
Almam, quam elegerat, genetricem verè
Nulli prorsus sinens culpæ subjacere.

*Hail saving Ark, and Throne of* Salomon,
*Hail Heaven's fair Rainbow, Bush of Vision,*
*Thou budding Rod and Fleece of* Gideon,
*Gods Gate ne'er opened,* Sampson's *Honey-comb.*
*'Twas fit a Son so noble should obtain*
*Freedom from Mother* Eve's *original Stain,*
*For her whom we Gods Mother truly call,*
*Nor leave her under any Sin to fall.*

*Ad Sextam. Hymn.*

Salve Virgo puerpera, templum Trinitatis,
Angelorum gaudium, cella puritatis,
Solamen mœrentium, hortus voluptatis,
Palma patientiæ, cedrus castitatis,
Terra es benedicta & sacerdotalis,
Sancta & immunis Culpæ Originalis.

*Hail Virgin Mother, House o'th' Trinity,*
*Delight of Angels, Cell of Purity,*
*The Mourners Joy, Cedar of Continence,*
*Garden of Pleasure, Palm of Patience,*
*Blest Ground, like that which to the Priests did fall,*
*Holy and free from Sin Original.*

*Antiph.* Hæc est virga in qua nec nodus originalis, nec cortex actualis culpæ fuit.

Antiph. *This is the Rod, in which was neither the Knot of Original, nor Bark of actual Sin.*

*Vers.*

*Verſ.* In conceptione tua, Virgo, immaculata fuiſti.

*Reſp.* Ora pro nobis patrem cujus filium peperiſti.

*Oratio.*

Deus qui per immaculatam Virginis Conceptionem, dignum filio tuo habitaculum præparaſti, quæſumus, ut ſicut ex morte ejuſdem filii tui prævisâ eam ab omni labe præſervaſti, ita nos quoque mundos ejus interceſſione ad te pervenire concedas,

*Per eundem Dominum.*

Verſ. *O Virgin, in thy Conception thou waſt immaculate.*

Reſp. *Pray for us to the Father, whoſe Son thou broughteſt forth.*

A Prayer.

*O God, who by the immaculate Conception of the Virgin didſt prepare a fitting Lodging for thy Son, we pray thee, that as by the foreſeen Death of that Son of thine, thou didſt preſerve her from all Stain, ſo grant, that we being cleanſed, may come to thee by her Interceſſion,*

Through the ſame Lord.

This Prayer is ſtill owned by the Church, for it is in the Miſſal of *Clement* VIII. (*Pariſ.* 1625.) among the proper Offices granted to the *Franciſcans*; where the firſt Office, is for the Feaſt of the immaculate Conception, and there we meet with *Deus qui per immaculatam*, &c. We are told in a Rubrick (*Litan. variæ p.* 230.) that the foregoing Antiphona and Prayer were approved by Pope *Paul* V. who granted to thoſe that ſhould recite them, Indulgences of an Hundred Days. They remain alſo among the proper Offices for the Order of the Holy Trinity, printed at *Lisbon* 1621. called *Officium immaculatæ Conceptionis Virg. Mariæ in Sabbato*, where I meet with ſeveral Strains worth the noting, of which take theſe following.

*Invitatorium.*

Immaculatam conceptionem Virginis Mariæ celebremus: Chriſtum ejus præſervatorem adorenus Dominum.

*Let us celebrate the immaculate Conception of the Virgin* Mary, *and adore the Lord Chriſt her Preſerver.*

*Anaph.* Fortitudo & decor indumentun ejus; byſſus & purpura veſtis illius.

Anaph. *Strength and Beauty are her Cloathing; her Garment is fine Linen and Purple.*

*Vers.* Liberâsti me Domine ex ore Leonis.

*Resp.* Et à cornibus Unicornium humilitatem meam.

Vers. *Thou hast deliver'd me from the Lyons mouth.*

Resp. *And my only Mother from the Horns of the Unicorns.* (To these they compare original Sin.)

*Anaph.*

Aquæ multæ non potuerunt extinguere charitatem; nec flumina peccatorum obruent Mariam.

Anaph.

*Many Waters could not quench Charity; nor Floods of Sin overwhelm* Mary.

*Vers.* Eruisti à framea, Deus, animam meam.

*Resp.* Et de manu canis unicam matrem meam.

Vers. *Thou hast delivered my Soul from the Sword.*

Resp. *And my only Mother from the Power of the Dog.*

*After the 5th. Lesson.*

*Resp.* Fac tibi arcam de lignis levigatis, ruptæque sunt abyssi magnæ, & factum est diluvium peccati super omnem terram.

*Vers.* Arca vero deifera elevata est in sublime, & ferebatur super aquas; opertique sunt omnes montes excelsi Sanctorum.

Resp. *Make thee an Ark of plained Boards, and the great Abysses were broken up, and there was a Deluge of Sin upon all the Earth.*

Vers. *But the Ark in which God was carried was lifted up on high, and born upon the Waters, and all the high Mountains of the Saints were covered.*

*After the 6th. Lesson.*

*Resp.* Fiat mihi sanctuarium & habitabo in medio eorum. Arcam de lignis Sethim compingite, & deaurabis eam auro mundissimo intus & foris, &c.

*Vers.* Inspice, & fac secundum exemplar quod tibi in monte monstratum est.

Resp. *Make me a Sanctuary and I will dwell in the midst of them, Make an Ark of Shittim Wood, and thou shalt gild it within and without with pure Gold,* &c.

Vers. *Behold it, and make it after the Pattern that was shewed thee in the Mount.*

*Ad*

*Ad Laudes.* *Anaph.*
Domum tuam decet ſanctitudo, Domine, in longitudine dierum.

*Anaph.*
Hæc eſt domus domini firmiter ædificata, benè fundata eſt ſuper firmam petram.

*Anaph.*
Fundavit eam Altiſſimus, qui ſuper maria fundavit eam, & ſuper flumina præparavit illam.

*Anaph.*
Dominus cuſtodit te ab omni malo, Maria, cuſtodivit animam tuam, introitum tuum & exitum tuum in ſæculum.
*Verſ.* Non accedet ad te malum.
*Reſp.* Neque flagellum appropinquabit tabernaculo tuo.

*Anaph.*
Quam pulchra es, amica mea, columba mea, & odor veſtimentorum tuorum ſuper omnia aromata.
*Verſ.* Dominus eſt in loco ſancto iſto, & ego neſciebam.
*Reſp.* Non eſt hic aliud, niſi domus Dei & porta cœli.

Anaph.
*Holineſs, O Lord, becometh thine Houſe for ever.*

Anaph.
*This is the firm-built Houſe of the Lord, and it is well founded upon a ſure Rock.*

Anaph.
*The moſt high hath founded her, who hath founded her upon the Seas, and prepared her upon the Floods.*

Anaph.
*O* Mary, *the Lord keepeth thee from all Evil, he hath kept thy Soul, thy going in and thy coming out for ever.*

Verſ. *No Evil ſhall approach thee.*
Reſp. *Nor any Scourge come nigh to thy Tabernacle.*

Anaph.
*How fair art thou, my Love, my Dove, my undefiled one, the ſmell of thy Veſtments is above all Spices.*
Verſ. *The Lord is in that holy place and I knew it not.*
Reſp. *This is nothing elſe but the Houſe of God and the Gate of Heaven.*

I find

I find a Prayer in the Hours of *Sarum*, wherein her Freedom from Original Sin is expreſt, and a moſt incouraging Indulgence annexed in the Rubrick before it; which is this.

Alexander the VIth. **Pope of** Rome **hath granted to all them that ſay this Prayer devoutly in the Worſhyp of S.** Anna **and our Lady and her Son Jeſus, Ten thouſand Yeres of Pardon for deedly Sinnes, and Twenty Yeres for venial Sinnes totiens quotiens.**

*Oratio.*

Ave Maria, gratia plena, dominus tecum, tua gratia ſit mecum. Benedicta tu in mulieribus; & benedicta ſit ſancta Anna Mater tua, ex qua ſine macula & peccato proceſſiſti Virgo Maria; ex te autem natus eſt Jeſus Chriſtus Filius Dei vivi. *Amen.*

The Prayer.

*Hail* Mary, *full of Grace, the Lord is with thee, and let thy Grace be with me: Bleſſed art thou among Women; and Bleſſed be S.* Anne *thy Mother, from whom thou Virgin* Mary *didſt proceed without Spot and Sin; and of thee was born Jeſus Chriſt, the Son of the Living God.* Amen.

Many Inſtances of the like kind may be ſeen in *Balengem's Parnaſſus Marianus*, where ſeveral Hymns are collected out of divers Miſſals and Breviaries.

*She is called,*

Ibid. p. 4. Cella plena vino mero, Granum ſine palea.

*A Cellar fill'd with unmix'd Wine, Pure Grain without Chaff.*

P. 24, 25. Virgo non inficitur, Cum à matre concipitur, Originali crimine. Tu à Deo fabricata, In conceptu præſervata Nulla trahis ſcelera.

*The Virgin was not infected with original Sin, when her Mother conceived her. Thou waſt framed by God, preſerved in thy Conception, contracting no Sin.*

P. 377. De mulierum numero hæc ſola præſervata Fuit Matris in utero ſancta abſque labe nata.

*'Mong Women, none but ſhe the Favour gain'd, To be conceived pure, and born unſtain'd.*

*Oratio.*

*Oratio.*

Horæ ſec. uſum Hieroſ. de concept. & Hortulus animæ p. 81.

Deus ineffabilis Miſericordiæ, *qui primæ piacula mulieris per Virginem expianda ſanxiſti*, da nobis quæſumus ejus memoriam digne venerari, quæ unigenitum tuum Virgo concepit, & Virgo peperit Dominum noſtrum Jeſum Chriſtum filium tuum.

The Prayer.

*O God of unſpeakable Mercy, who haſt ordained that the Firſt Tranſgreſſion of the Woman ſhould be expiated by a Virgin; grant us, we pray thee, worthily to venerate her Memory; who, being a virgin, did conceive thy only begotten Son, and remaining a Virgin did bring forth our Lord Jeſus Chriſt.*

There alſo you find the Bleſſed Virgin included in a *Gloria Patri.*

Gloria Patri genitæque proli,
Flamini Sancto, Virginique Matri,
Quæ Dei natum genuit hominem,
Sit laus perennis. *Amen.*

*Glory be to the Father, Son, and Holy Ghoſt; and perpetual Praiſe to the Virgin Mother, of whom the Son of God was born a Man.* Amen.

The preſent *Roman* Breviaries, though they are not ſo expreſs in the Point of Immaculateneſs, yet are full of other unwarrantable Applications.

*Oratio.*

Brev. Rom. Reform. ad 8 Decemb.

Famulis tuis quæſumus Domine cœleſtis gratiæ munus impartire; ut quibus Beatæ Virginis partus extitit ſalutis exordium, conceptionis ejus votiva ſolemnitas pacis tribuat incrementum,

Per Dominum, &c.

A Prayer.

*Lord we beſeech thee beſtow upon thy Servants the Gift of heavenly Grace, that they to whom the Birth of the Virgin was the Beginning of Salvation, the vow'd Solemnity of her Conception may contribute to the increaſe of their Peace,*

*Through our Lord,* &c.

*Leſt.*

*Lect.* 1. *Eccluſ.* 24.

Ex Ore Altiſſimi prodivi, primogenita ante omnem creaturam, ego feci, &c.

*Lect.* 2.

Ab initiò & ante ſæcula creata ſum, & uſque ad futurum ſæculum non deſinam, & in habitatione ſancta coram ipſo miniſtravi, &c.

*Lect.* 3.

Ego mater pulchræ dilectionis & timoris & agnitionis & ſanctæ Spei. In me gratia omnis viæ & veritatis; in me omnis ſpes vitæ & virtutis. Tranſite ad me omnes qui concupiſcitis me, & à generationibus meis implemini.

Qui audit me non confundetur, & qui operantur in me non peccabunt, qui elucidant me, vitam æternam habebunt.

*Leſſon* 1.

*I came out of the Mouth of the moſt High, the Firſt-Born of every Creature*, &c.

*Leſſ.* 2.

*From the Beginning, and before all Ages I was created, and I ſhall never fail; in the holy Habitation I miniſtred before him*, &c.

*Leſſ.* 3.

*I am the Mother of fair Love and Fear and Knowledge and holy Hope. In me is the Grace of every Way and Truth; in me is all the Hope of Life and Vertue. Come unto me all ye that are deſirous of me, and from my Off-ſpring ye ſhall be filled.*

*He that heareth me ſhall not be confounded, and they that work by me ſhall not do amiſs; they that brighten me ſhall have eternal Life.*

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# REMARKS.

THere is no Controverſy ever was ſtarted, that has more buſied the Wits of thoſe of the *Roman Communion*, nor any that ever was managed with greater Heats and Animoſities in their Schools, than this of the *Immaculate Conception*. A Queſtion that never entred into the Heads of any of the Ancient Fathers, for as *Vaſquez* (*a*) confeſſes, *it is manifeſt, that before the times of S.* Bernard *there was no Diſpute among the ancient*

(*a*) Part. 3. diſp. 117. c. 1.

*cient Fathers concerning the Bleſſed Virgins Preſervation from Original Sin, ſince none of them ſo much as mention it: Though in his time it appears, by his* 174 *Epiſtle to the Canons of* Lyons, *there was ſome Debate about it among Divines.* I ſhall make bold to add, that this Controverſy betwixt the Two Parties (they who aſſert her Conception in Original Sin, whom we ſhall call (to avoid Circumlocution) *Maculiſts*, and thoſe who deny it the *Immaculiſts*) is not only Late and Novel, but alſo extreamly fooliſh and ridiculous, when you conſider where the Difference lies betwixt them. They themſelves confeſs (*b*) that it is agreed on all Hands in their Church, that ſhe was ſanctified in her Mothers Womb before ſhe was born; ſo that the only Queſtion (and it is a very wiſe one) is, *Whether in the firſt Moment of her Conception* (*c*) *ſhe was immaculate, yea or no?* Both Parties agreeing, that ſhe had the Uſe of her Reaſon (as we heard before) in the firſt Moment of her Conception; one might have been tempted to think, conſidering the Zeal of the oppoſite Side, that the *Maculiſts* had brought her in loaded and labouring for ſome Months together in her Mothers Womb, under a ſenſe of Gods heavy Diſpleaſure for *Adam*'s Sin, which the other ſide could not endure to ſuppoſe, and that this made them ſo very angry. But there is no ſuch matter I aſſure you; they are as civil to the Bleſſed Virgin in this Reſpect as one can poſſibly deſire. For one of their Adverſaries (*d*) has given us an account of Three Opinions among them, and all of them very favourable to her. The Severeſt is that of S. *Thomas*, "who thinks that ſhe was in Sin for a "time (but ſo ſhort a time that none can meaſure it) to wit, "ſo much time as intervenes between two Moments (*inter duo* "*inſtantia*;) for in the firſt Inſtant of her Conception, ſhe con"tracted the Original Stain; in the next Moment after it, ſhe "was purged from it; ſo that ſhe was obnoxious to Sin only the "time that muſt come between thoſe Two Moments. Others "think that the Bleſſed Virgin was a whole Moment of Time "in Sin (*integro temporis inſtanti*,) but all the time that is coup"led with that Inſtant, was in Grace, and ſo grant that her "Son delivered his Mother from Guilt, as ſoon as it was poſſible "for Divine Omnipotency to effect it. This will not pleaſe the *Immaculiſts*; for this Reaſon, becauſe if they ſay that the firſt Inſtant ſhe was in Sin, tho they grant that in the next

(*b*) Vaſquez ibid. qu. 27. diſp. 114. c. 1. & Bellarm. de amiſſ. gratiæ, l. 4. c. 15.

(*c*) Th. Raynaudus Dipt. Mar. p. 132.

(*d*) Franciſcus a Chriſto. præleſt. de Incarnat. fol. 189.

Inſtant Grace was infuſed to take it away; yet becauſe two Inſtants (according to the Philoſopher, 6 *Phyſic.*) cannot immediately cohere (no more than Two Atoms in continued Quantity) without a middle Time between them, therefore the Bleſſed Virgin muſt be in Sin according to this Opinion, not only the firſt Inſtant, but alſo the time between that and the ſecond. But he ſays there are a third Sort (and they are the very Pinks of Courteſy) who come thus far as to ſay, "That in the firſt Inſtant in which ſhe contracted Guilt, ſhe "was alſo delivered from the ſame by God: Only they crave "Leave to divide an Inſtant into Three (*in tria Signa*): In the "firſt of which ſhe contracted Sin; in the ſecond ſanctifying "Grace was infuſed into her Soul, but more incompleat and "tranſient, abiding with Sin, but ready to expel it: In the "third the ſame Grace is underſtood as permanent, and actu-"ally to have expelled Sin. This indeed is too ſubtil to be Intelligible, yet however one would think, it ſhould be kindly taken by thoſe of the other Opinion; ſince, if they will but allow them the third Part of a Moment for her ſtay under the Original Guilt, they then declare her to be as immaculate as the other can imagine her to be: And if the one Party apprehends a Wound to be given to the Honour of the Bleſſed Virgin, by the Suppoſition of her being under that Sin, it is healed, you ſee, by the other in far leſs time, than the twinkling of an Eye, or the quickneſs of the ſwifteſt Thought. And yet after all, I aſſure you, it is morally certain that theſe Two Parties will never be pieced together, but eternally quarrel. Freſh Combatants appear every day upon the Stage, and they charge one another ſo furiouſly, and engage the People in ſuch Numbers in the Quarrel, that neither *General Council* nor *Pope* (whom both ſides acknowledge only capable of doing it) dare decide this doughty Matter, for fear of worſe Conſequences to enſue thereupon. So that all things conſidered, never was a juſter Cenſure, than that ſevere one, which a *Poet* of their own (*e*) has paſſed upon them both,

(*e*) Mantuan. in S. Feſt. Decembr.

——*Duæ veniunt iſta in certamina Secta*
*Nonnunquam magno implentes ſubſellia riſu.*
*Æquanimes autem, volumus ſi vera fateri,*
*Vanus uterque labor, pietas temeraria, præceps*
*Religio, levitas velata ſcientiæ amictu.*

Nec

*Nec Natura poteſt illuc extendere viſum,*
*Nec Deus hoc docuit, nec re dependet ab iſta*
*Noſtra ſalus: Quæ nos igitur dementia torquet,*
*Ut ſtudeamus in his conſumere litibus annos?*

That is,

*Whilſt theſe Two Sects in furious Combats chaſe,*
*Their pleas'd Spectators only louder laugh:*
*For if we'll freely ſay the Truth, 'tis plain*
*Their Piety is raſh, both ſtrive in vain:*
*All the Religious Zeal they ſeem t'expreſs,*
*Is only Folly cloath'd in skilful Dreſs.*
*Natures ſhort Sight cannot ſo far extend,*
*What God ne'er taught, on that can ne'er depend*
*Our Happineſs: What Madneſs then t'engage,*
*Or in ſuch Fruitleſs Quarrels ſpend our Age?*

Since therefore we are made Spectators of this Combat, and need not, as they have ſtated the Queſtion, trouble our ſelves much about it; it may not be amiſs to take a View, how they have liſted themſelves, and with what Weapons Offenſive and Defenſive they come appointed into the Field.

The *Maculiſts*, tho their Infantry be not ſo numerous, yet they are no ways daunted, as having, they judge, a better Cauſe, and more experienced Leaders (*f*) and Old Commanders on their Side: The Fathers (tho you take S. *Bernard* into the Number) are wholly theirs (*g*); ſo are alſo the moſt ancient Schoolmen and thoſe of greateſt Note. They think they are ſure of the *Maſter of the Sentences* (*h*), and their Claim is not queſtioned to the Great *Albertus*, and *Alexander Alenſis*, to *Bonaventure*, *Durandus*, S. *Antoninus*, and a little Army of other Chieftanes mentioned by *Vaſquez* (*i*). But there are Two eſpecially whom they glory in, and who ſpirit the whole Party, the one a School-man, and the other a Father. *Aquinas* (*k*) of the firſt ſort, with his vaſt Train of *Thomiſts*, muſt needs make a formidable Ap-

(*f*) 260 *Famous Doctors are named and their Words cited by* Vinc. de Bandelis in tract. de ſing. purit. & prærog. concept. J. Chriſti.

(*g*) M. Canus Loc. The. l. 7. c. 1. *Sancti omnes uno ore aſſeverant, &c. So* Pet. Cellenſis, Sententiæ omnium retro Sanctorum. lib. 6. Epiſt 23.

(*h*) Eſtius l. 3. diſt. 3. Sect. 3.

(*i*) Ibid. diſp. 117. c. 1.

(*k*) Part. 3. qu. 27. art. 2. in corp. & ad 2. 3 & 4.

pearance to the Enemy, when they cannot deny that Christ gave Approbation to his Writings, in that fam'd saying. *Bene de me scripsisti, Thoma:* Thomas, *thou hast written well of me.* And that Evasion is only to be laugh'd at, which a Jesuit, (*l*) being sensible of the Force of it, has given; *Forte dixit de me, &c.* "Perhaps he said on purpose those Words, *Of me*, by "way of Restriction and Limitation, lest any one should take "Occasion to think, that Christ approved whatsoever he wrote "of *Mary*. The Father I mentioned is S. *Austin*, (*m*) who may well stand for a great many, because in his Writings against the *Pelagians*, he had Occasion particularly to take Notice of it, and always resolves it the same way, making it the Privilege of Christ only to have no Original Sin, but involving his Mother by Name in it. To mention a few of the Places. In his 5*th.* Book against *Julianus* (*n*) thus he says, *Quod si dementis est dicere & sine dubio caro christi non est caro peccati, sed similis carni peccati, &c. If it be undoubted and madness to affirm the Contrary, that Christs Flesh is not sinful Flesh, but like to sinful Flesh, what can we conceive further, but that, excepting this, all other human Flesh is of Sin? And hence it appears, that that Concupiscence by which Christ would not be conceived, did cause in Mankind an evil Off-spring; and altho the Body of* Mary *came from thence, yet she did not transmit it into the Body which did not conceive from thence. Now from hence it is that the Body of Christ is said to be in the Likeness of sinful Flesh, because all other Flesh of Men is sinful: Whoso denies this, and so compares the Flesh of Christ with the Flesh of other Men that are born, as to assert that both are of equal Purity, he is found to be a detestable Heretick.* And elsewhere, (*o*) *Virginis caro etiamsi de peccati propagatione venit, &c. The Flesh of the Virgin, tho it came of a sinful Stock, yet she did not conceive (*Christ*) from the Stock of Sin.——Therefore the Body of Christ, tho it was assumed from the Flesh of a Woman, who was conceived of that Stock of sinful Flesh, yet because his Body was not conceived in her, as she was conceived, neither was his Flesh sinful Flesh, but the likeness of sinful Flesh.* In another place, (*p*) *Solus ergo ille homo factus manens Deus, peccatum nullum habuit unquam, nec sumpsit carnem peccati, quamvis de natura carnis peccati (alia Lect. Quamvis de materna carne peccati)* i. e. *Therefore he alone, who remaining God was made Man, had never any Sin, nor did he take sinful Flesh, tho it was of the nature of*

(*l*) Barth. de Scobar. conc. 1. de concept. B. Virg. p. 27.

(*m*) 14 *Places are cited out of him by* Bandelis lib citat. part. 1. c. 9.

(*n*) C 9.

(*o*) De genes. ad lit. l. 10. c. 18.

(*p*) De peccat. merit & remis. l. 2. c. 24.

*of ſinful Fleſh* (or, tho it was of his Mothers ſinful Fleſh.) And again (*q*), *Maria ex Adam mortua, &c.* Mary *deriving from* Adam *died becauſe of Sin:* Adam *dyed becauſe of Sin, and the Fleſh of our Lord, derived from* Mary, *died to take away Sin.* (*q*) *In* Pſal. 34. conc. 2.

Saint *Bernard* alſo ſpeaks the ſame Sence, in his Words which were cited before, *p.* 37. If their Adverſaries were not convinced that the ancient Church knew no ſuch Doctrine, they need not trouble themſelves to give an Account, as they do, (*r*) why this was kept as a Secret in former Ages, and why God did hide the Myſtery of the Immaculate Conception from them. The reaſon of this is worth ſetting down, as well as the Confeſſion of the Novelty of the Opinion. *Non pauci homines rudes, &c.* "The rude and vulgar ſort of People, if they had found "for certain that the Bleſſed Virgin had never contracted Ori- "ginal Sin, would have been apt to have committed a Miſtake, "and thought her to have been a Goddeſs. For if the Inhabi- "tants of *Melita*, when they ſaw the Viper faſtning on S. *Paul*'s "Hand, and yet neither biting him nor vomiting any Poiſon "upon him, cried out that he was a God; how much more ea- "ſily would unlearned Men, when they ſaw that the Viper of "Original Sin had envenom'd all the Children of *Adam*, and "that it had not touched her, have concluded that ſhe was a "Goddeſs? By which admirable Reaſon, God muſt be ſuppoſed to keep it as a Secret ſtill, for there are rude and unlearned People ſtill, in as much Danger as ever of this, or rather more; for even in the Days of *Epiphanius*, when the *Collyridians* venerated her, ſhe was not magnified, nor her Priviledges manifeſted near ſo much as now. (*r*) Carthagena de arcan. deip. l. 1. hom. 4.

From all which it appears, that the *Maculiſts* Opinion has the Advantage of Preſcription and immemorial Poſſeſſion, if they are ſufficiently provided to keep and maintain it. And here too they queſtion not their Furniture,

*——habent quo ſe tueantur, & olim*
*Iſta hominum communis erat ſententia.* (*s*)

(*s*) Mantuan. parthen: Mar. 1.

That is,

*They plead the ancient Churches common Sence,*
*And ſtore of Arguments for its defence.*

The

The sacred Writings secure their Title, and they pr oduce them with more Advantage than their Adversaries; they can flourish sometimes with a Scripture Allegory indeed, and tell the *Immaculists*, that *tenebræ erant super faciem abyssi*; (*t*) *Darkness was upon the Face of the Abyss*, to signify that she was conceived in Sin; yet this is needless, when so many Places in their plain and literal Sence offer themselves to their Service: Such as these; *All have sinned and come short of the Glory of God* (*u*). *As by one Man Sin entred into the World and Death by Sin, and so Death passed over all Men, for that all have sinned* (*x*). *The Scripture hath concluded* (*y*) *all under Sin. He gave himself a Ransom* (*z*) *for all. If Christ dyed for all* (*a*) *then are all dead*, &c. Where the Antecedent being universal, the Consequent must be so too. From these and such like Texts, they have raised several strong Arguments: As 1. That it is a bold Presumption, when the Scripture so plainly involves all under Sin that derived from *Adam* in the way of ordinary Generation, to make an Exception in her Case, who so derives, without the least Countenance from it. Besides, 2. Redemption and Salvation by Christ is declared there to be as general and universal, as Sin and Death by *Adam*; and the Blessed Virgin rejoices in God her Saviour, but all these suppose Sin: And therefore Christ is called our Saviour and hers, *because he saves his People from their Sins*. And in her case it must be from Original Sin, because the *Maculists*, as well as their Adversaries, grant, that she was guilty of no actual Sin: And there are few of them that will assert with Card. *Cusanus*, (*b*) That *the Virgin needed no Redeemer to absolve her from the Sentence against* Adam *and his Posterity, to which she was never subject. That she alone, after the Fall of* Adam, *never stood in want, but was created full of Original Righteousness, as* Eve *was, and much more; just as Christ, according to his Human Nature, was created in all Fulness of Righteousness much more than* Adam. To talk of a *preservative Redemption* (*c*) from the Sin she might have incurred, is to say that Christ was the Redeemer of Angels: And if *Bellarmine*'s Answer be allow'd (*d*) *Dicimus ei remissa fuisse peccata, non in quæ inciderat, sed in quæ incidisset, nisi gratia Dei per merita Christi præventa fuisset. Her Sins were remitted, not those which she had committed, but which she might have committed, if not prevented by Gods Grace through Christ's Merits.* You may

(*t*) Rich. a S. Laurentio.
(*u*) Rom. 3.
(*x*) Rom 5.
(*y*) Gal. 3.
(*z*) 1 Tim. 2.
(*a*) 2 Cor. 5.
(*b*) Exercit. l. 8.
(*c*) Scotus in 3. dist. 3. qu. 1.
(*d*) De Amiss. grat. l 4 c. 16.

as

as well ſay of the Bleſſed Angels (which yet was never heard of) That *they had their Sins forgiven*, for if it had not been for Gods Grace, they alſo might have fallen into Sin. And Chriſt might be ſaid to ſhed his Blood for them too, if the Jeſuit *Coſter* (*e*) ſays right, That *Chriſt did not purge her Soul from Sin by his Blood*, ſed mundam præſervavit, *but preſerved it clean.*

(*e*) Medit. de B. Virg. p. 76.

Antiquity never underſtood theſe Diſtinctions, and the former *Popes* were againſt them. So *Zoſimus* (*f*) *Nullus niſi qui peccati ſervus eſt, liber efficitur, nec redemptus dici poteſt, niſi qui verè per peccatum fuerit ante captivus, &c. No Perſon is made free by Chriſt who was not before a Servant of Sin, nor can be ſaid to be redeemed, unleſs he were a Captive.* So alſo Pope *Leo* (*g*) ſays, *As he found none free from Guilt, ſo he came to free all Men from it.* 3. They urge alſo, that according to the Sentence upon all that derived from *Adam*, ſhe ſuffered the Puniſhments which were the Effect of it, and was ſubject to Calamities and Death, therefore it muſt be granted, that the Cauſe of theſe muſt have place in her, to wit, Original Sin: Eſpecially ſince the Second Council of *Aurange* againſt the *Pelagians* (*Can.* 2.) defined it to be affixing Injuſtice to God, to ſay that by one Man Death paſſed upon all Mankind and not Sin. 4. *Laſtly*, They think they have an Advantage over their Adverſaries by this Queſtion, What if the Bleſſed Virgin had died before our Saviour's Paſſion? (for it is apparently fooliſh to ſay, as *Galatinus* (*h*) does, That it was impoſſible that the Mother of the Meſſias ſhould die before her Son:) Now if ſhe had died before him, and had had no Sin, ſhe could not have gone to Purgatory, but muſt have been received into Heaven; and then this Abſurdity would follow, That the Kingdom of Heaven was opened, before Chriſt had overcome the ſharpneſs of Death.

(*f*) Apud Auguſtin. Epiſt. 157. ad Optatum.

(*g*) *Sicut nullum a reatu liberum reperit, ita pro liberandis omnibus venit.* Serm. 1. de Nat. Chriſt.

(*h*) L. 7. de arcan. c. 10.

Thus I have given an Account, in ſome particulars, what the *Maculiſts* have to plead for themſelves. And I ſhall paſs over and not urge the Revelations of S. *Catharine*, ſince they do not ſeem to need them; nor the Argument from *Miracles*, ſince though they have tried them (to be even with their Opponents) yet they are not ſo skilful in this Trade, but have come off very ill in the Attempt, as appears by the Hiſtory of the Friars at *Bern*, *An. Dom.* 1509.

And now it is time to turn our Diſcourſe to their Adverſaries, and to take a View alſo of their Strengths.

The

The whole Stream of Antiquity running so clearly in the former Chanel, and the Scriptures also so plainly making way for it; it cannot well be thought, that any one Man should boldly undertake to stem this Tide. And indeed he that first appeared of any Note, to give a Stop to the former prevailing Opinion, was *Scotus* (*i*) the subtil Schoolman: But you may plainly perceive that he had no assurance of the Cause he had undertaken, by his timorous proceeding: For he acknowledges that the *Maculists* Opinion was the common one; and having added Three other possible ones, he adds, *Quod horum trium sit factum, Deus novit*: *God knows which of these had place in the Case of the Blessed Virgin.* And again, *If it be not repugnant to the Authority of the Church or of the Scripture, it seems probable that what is most excellent may be attributed to* Mary. His Scholars have taken more Heart, and are more positive than their Master, especially since the *Franciscans* and the *Jesuits* have both entirely espoused this Opinion, and stand up stifly in maintenance of it: And the Pretence of the Excellency and Honour of the Virgin *Mary*, has so far charmed the Body of this Church, that now all the People almost are devoted to it, who would be accounted pious; and though one might have expected some Concern for our Saviour, who once had no Compeer in this Privilege of immaculate Conception, but was accounted the *only Holy one of God* in this respect; yet now the Case is altered, and *Piety* is measured more by the Honour given to the Mother, than to this Son of God himself; insomuch as now in all their Books, this has the name of the *Pious Opinion* (though the Impiety of it was demonstrated sufficiently in Six Arguments by a sturdy Champion on the opposite Side. (*k*) Nay they fansie strongly that Christ himself is pleased when she, in this or any other way is advanced: as their *Mantuan* (*l*), speaking of the *Immaculist*'s Opinion, has express'd it.

(*i*) In 3 lib. Sent. distinc. 3.

(*k*) Bandelis, loc. citat. p. 1. c. 34, 35, &c.

(*l*) Ibid. lib 1.

*Sed prior, ut nobis æquum sentire videtur,*
*Dignior est, & grata magis Nato atque Parenti.*

That is,

*This speaks her Worth and Honour more than t'other,*
*And better pleases both the Son and Mother.*

Even

Even the other Sex is engaged on this ſide, being made to believe that the contrary injures the Mother of God: And in a revengeful Zeal we are told (*m*) that the Women of *Mantua* refuſed to give a piece of Bread or any Alms to the *Maculiſts*, unleſs they asked it in honour of the *immaculate Conception*, or renounced the contrary Opinion (which was as troubleſome an Objection as a begging Friar could well meet with) ſo that now this Novelty gets Ground every day of the other Opinion, which as the ſame Poet ſays (*n*);

(*m*) Bernardinus de buſto. Marial. Serm. 9. p. 103.

(*n*) Mantuan. ibid.

*Jam Senio exſangui frigens, ſua robora ſenſim*
*Perdit, & amiſſa jam Majeſtate recedit*
*Sponte ſua*——

That is,

*Now chill'd with Age, its Strength and Beauty loſt,*
*It Lies as if 'twere giving up the Ghoſt.*

The Wonder is the greater when we find that their Arms, by which theſe Feats are done, are all Bulruſhes, and their Arguments above Meaſure trifling and childiſh.

There is not one place of Scripture (as was obſerved before) which in the litteral Sence can be produced to countenance it. *Bellarmine* himſelf tells us, (*o*) *we muſt not look for an expreſs Text in this matter*: For it is reſolved that this Caſe muſt never be determined, but, like a Tenis-Ball, muſt be toſſed up and down, and bandied from one ſide to the other, to the Worlds End, as if that Church wanted ſome Toy to entertain it, and to play withal. And indeed it's pretty to obſerve how ſportfully Figures and Allegories and Texts out of the *Canticles*, are apply'd to her by way of Accommodation (ſuch as thoſe the Office of the Immaculate Conception abounds with, of her Soul being delivered from the Lion, and the Power of the Dog, and the Horns of the Unicorn, *&c.*) Here now by the Help of a little Fancy, any place almoſt will be made to chime to this Tune. The Formation of *Adam* (*p*) out of the Earth that was not yet curſed, ſhows that the Bleſſed Virgin, of whom the *Second Adam* was formed, was not under the Curſe, becauſe without all Sin. *Paradiſe* (*q*) is a Type of it,

(*o*) De amiſſ. grat. l. 4 c. 15.

(*p*) Bellarm. ib.
(*q*) Gr. de Valentia Tom. 4. diſp. 2. qu. 1. punc. 2.

which in its first Plantation had nothing that grew there hurtful or deadly. *Eve*, that was given to *Adam*, and made an Help-meet for him (*Vulg. Lat. adjutorium simile sibi*) denoted that the Blessed Virgin, whom God gave to Christ to be *adjutorium nostræ salutis*, (*r*) the Helper of our Salvation, was to be *similis ei*, like to him, without Sin. The *Ark of Noah* carried above the Waters, tells you, that she was preserved from the Deluge of Original Sin that overflowed the rest of Mankind. *The Ark of the Testament*, made of *Shittim wood*, which was *imputribilis*, had no Worm or Rottenness in it, and in which the Pot of *Manna* was laid up; how plainly does it show (*s*) that she that in her Womb was to receive Christ the Heavenly *Manna*, was not obnoxious to the Corruption of any Sin. The *Ivory Throne of* Solomon (*1 Kings* 10.) overlaid with the best Gold, was a Figure (*t*) of her bright and pure Soul not sullied with any Sin. Who also was like his Temple in the building of it (*1 Kings* 6.) neither smitten with the Hammer of *Original*, nor wounded (*u*) with the Axe, or any other Tool of *Actual Sin*. The *Gate that Ezekiel* saw (*Cap.* 44. 2.) *That was shut and never should be opened*, it's agreed, (*x*) prefigured her, and tells us that all Sin was barred out; and *no Man should enter in by it*; therefore Original Sin was prevented, else the Devil, which is worse, would have entred in: But the Psalmist says (*Ps.* 147.) That *God hath strengthened the Bars of thy Gates*. And thou art that City of which the Prophet says (*Esa.* 37.) *He shall not come into it, nor shoot an Arrow there* (*y*), that is, God did not permit him to wound thee with the Dart of Original Sin. The Characters which *Solomon* gives of the Spouse, their Church has apply'd to her, and they argue the same. For *She is among the Daughters as the Lily among the Thornes* (*z*) Cant. 2. *Thou art all fair my Love, there is no Spot in thee*, * Cant. 4. Which we are told (*a*) were the Words of *Alex. Ales*, which he spake, when dying, to the Virgin, commending by her his Soul to God. *Tota pulchra es amica mea, & nulla macula neque originalis neque actualis est in te. Thou art Beautiful, Comely as* Jerusalem, *Terrible as an Army with Banners*, c. 6. *My Dove, my undefiled is but one. The Daughters saw her and blessed her*, ibid. *Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun*, &c.

(*r*) Bernard. de busto. serm. 5. p. 58.

(*s*) Greg. de Valentia, ibid.

(*t*) Coster. Medit. 1. p. 19.

(*u*) Bern. de bust ib. serm. 6. p. 64.

(*x*) Id. ib. p. 66.

(*y*) Spinellus de thron. dei, c. 7. p. 115.

(*z*) *See* Delrio's Florida Mariana. orat. 1. *applying this to her.*

* Bellarm. & Greg. Valentia ubi supra.

(*a*) Pelbartus l. 4 Stellar. p. 1. art. 3.

Their

Their Adverſaries perhaps will ſay, that theſe Texts rather agreed to her *after-Sanctification* than to her *firſt Conception:* But *Jac. de Valentia* has one place in Reſerve, which he thinks comes home to the Point; (Pſal. 46. 5.) *Adjuvabit eam deus manè diluculo: God ſhall help her and that right early.* It had not been early enough, if ſhe had ſinned in *Adam* before ſhe was ſanctified.

Thus we have ſeen as remarkable a Verification, as can any where be met with, of that uſual Reproach they caſt upon the Scriptures, that it may be made a *Noſe of Wax* to bend and ſtand any way. I ſuppoſe they would not think it ſafe to uſe the Laws of the Land in this manner; but according to their Principles, they may make bolder with God Almighty and his Oracles; for this is but a ſmall matter, for their Patroneſs to obtain Pardon for an Abuſe of Scripture, when one that ſealed a Writing, giving his Soul to the Devil to enjoy *a Wench* (*b*), and another that denied Chriſt himſelf in ſuch another Bargain with the Devil to get *an Eſtate* (*c*), yet both of them were ſecured and forgiven, by applying themſelves to the Bleſſed Virgin.

(*b*) Turſellinus in Hiſt. Lauret. lib. 3. c. 33.
(*c*) Cæſarius l. 2. exempl. c. 12. & Vinc. Belluac. ſpec. Hiſt. l. 7. c. 105, 106.

As for their Arguments from Reaſon, they are of the ſame Strain with the former, very witty and very ridiculous. The chief Argument that *Bellarmine* (*d*) and moſt of the Schoolmen inſiſt on, is this; *That it being certain that God could have preſerved her from this Guilt, the only Reaſon why he ſhould not, muſt be becauſe he would not do it.* And here they undertake a pretty hard Task, as well as a very ſawcy one, to determine what is decent and fitting for God to will in this Caſe, when he has not declared one Syllable concerning it. God be thanked, that he has told us, what he himſelf thought was fitting with Reference to our Saviour, otherwiſe theſe Reaſoners would undoubtedly have concluded, That it was no decent Preparation for the coming of the Son of God into the World to lie in a Cratch, nor for his going out of it, to hang upon a Croſs. *But Gods Thoughts are not like ours, nor his Ways like our Ways,* Eſa. 55.

(*d*) Loc. ante citat.

But let us hear their Proofs ſuch as they are.

1. Some urge (*e*) that it was moſt fitting God ſhould do this in reſpect of the Mother, for if ſhe had been obnoxious to Sin ſhe had not been *idonea Mater Dei, a fit Mother of God. Ru-*

(*e*) Franciſc. a Chriſto, ubi ſupra.

*pertus* has been so bold before them to assert, "That it was "requisite that she should be sanctified, that is, cleansed from "all Sin both actual and original, that so "Christ that was born of her might be altoge- "ther Holy (though I find one Jesuit (*f*) so Ingenuous as to profess that *His* Sanctity did not at all depend upon *Hers*.) Here again their Fancies work amain. "It's altogether fitting "and becoming God's Wisdom, *says* Gab. Biel "(*g*), that the Immaculate Lamb of God should "proceed from one that was immaculate; and "if so in Body, why not rather so in Soul? "Christ would sit, *says another*, (*h*) upon the "Foal of an Ass on which no Man had sate be- "fore, and would lie in a Sepulchre in which "no Man had lain; so also take Flesh of a Vir- "gin, where the Devil had never sate, and in "whose Soul Sin had never dwelt. If the Host "(*i*) should fall into stinking Mire, or into the "Mouth of a Mad Dog, or a Swine, who would "consecrate it into the Body of Christ? So ab- "surd would it be, if of her that had rolled in the "Filth of Sin, and been worried in the Mouth of "a stinking Devil (*fœtentis Diaboli*) the most "pure Body of our Saviour should have been "form'd.

(*f*) Raynaudus ibid. p. 215. says, *Quamvis Mater Christi sordu isset peccato, Christus ex ea nasci potuisset, neque tamen minus sanctus fuisset quam nunc sit, quia sanctificatio orta ex unione ad verbum, & fons secundariæ sanctitatis Christo communicatæ, fuit independens à sanctitate Matris.*

(*g*) In Fest. Concept. Serm. 3.

(*h*) Bernar. de Bust. Serm. 8. p. 86.

(*i*) Idem Serm 9. p. 99. *Si in aliquo calice semel stercoratum fuisset, licet postea purificatus esset, non tamen honestum esset in eo consecrare SS. sanguinem Domini nostri J. Christi; sic indecens fuisset in muliere in qua semel Diabolus, peccati stercora projecisset dei filium procreari.—— Christus noluit accepture in matrem, nec Deus pater in Conjugem.*

A *Maculist* may easily with one Breath, blow away all these pretty Similitudes like so many Bubbles: For it's to be hoped, that in spight of original Sin and the Devil, one that is guilty of it, if no other Sin intervenes, may still be a true and pure Virgin; and then the Sanctification of her Soul being supposed, the Son of God resolving to be made Flesh, need no more abhor this Virgins Womb, than the Holy Ghost does the Bodies of those that have been very Impure, after they are washed and sanctified; so far from it, that he vouchsafes to dwell there, and they become his Temple.

2. Others insist much upon the Virulency of original Sin (*k*) which *Raynaudus* says always seem'd to him to be the strongest Argument: For this is a mortal Sin, and makes a Man a Child of Wrath, and the Devil's Slave; by reason of this an Infant

(*k*) Raynaud. ibid. p. 145 & plerique alii.

Infant is a Monſter in that Rank of Beings, that is deſtinated to a ſupernatural End. It ſeems clear therefore, that original Sin, which has ſo frightful and horrid a Form, had no Place in her; for ſo the Throne of God would have become the Seat of the Devil. If ſhe had been conceived under this Guilt, ſays another, (*l*) ſhe had been more puniſhed in that Inſtant, than all the Creatures in the World; for all of them put together could not have attained to her Merits and Reward, all which ſpiritual good things by this means ſhe muſt loſe, though ſhe only was diſpoſed to receive them: So that conſidering how great this Puniſhment would be to her, one may ſay that ſhe muſt be more hated of God for that time than *Cain* or *Judas*, or any other of the Damned: Nay, ſays another, (*m*) it would have more diſpleaſed her to have been ſullied and defiled with this Stain, than to have been damned or annihilated.

(*l*) Bernar. de buſt. ib. Serm. 7. p. 74.

(*m*) Novarinus umbr. virg. p. 65. n. 207.

3. But if all this will not do, they have the Reſerve of a bold Charge againſt the Son of God himſelf. (*n*) For ſince Chriſt could eaſily have preſerved her Immaculate; if he would not do it, ſays *Bernardine*, it muſt needs be confeſſed, that he was not a *good Son to his Mother*. Or, as a Nephew of the *Soldan* urged it, (*o*) "Chriſt loved his Mother more, and "did more for her than my Father did for me; but my Fa"ther on my Birth-day made me free, as much as was in his "Power: But if Chriſt, who foreſaw the Damage and Evils "which by original Sin would befal his Mother, would not "prevent it, he had ſinned againſt the Command of the Law "of honouring Father and Mother, and had been *impius Filius* "*& ingratus*, a wicked and ungrateful Son *. This, beſides the Blaſphemy of it, is a very fooliſh Aſſertion: For, by the ſame Reaſon of honouring his Parents, they might have required that none of his Race and Genealogy ſhould ever have been ſtained with any Crime: That no Blot ſhould have lain upon *Judah* for Inceſt, nor upon *Rahab* for being an Harlot, and eſpecially not upon *David*, whoſe Son he is called, for being an Adulterer. But theſe ſawcy *Preſcribers of what is becoming* to our Saviour, would do well to remember how he turned upon *Peter*, with a *Get thee behind me Satan*, for Words of his, that ſavoured more of God and leſs of Men, than theſe of theirs do.

(*n*) Greg. de Valent. ib. Arg. 8. Bern. de buſto. Marial. ſer. 1. p. 16.

(*o*) Idem, ibid. ſer. 6. p. 65.

* *See late Contemplations* p. 30. *harping upon this, That Chriſt would honour his divine Mother even for* Example ſake, *in doing what he requires of all*, &c.

4. That

(*p*) Greg. de Valentia, ib.

4. That no Blot may be left unhit; a Jesuit (*p*) conceives he has spied a weak place, an easiness and tenderness of Nature in his Adversaries, in Matters that concern the Honour of the Blessed Virgin, and he resolves to work upon it. He tells them, That though their Opinion be not *heretical*, nor contains *mortal Sin* in the holding of it; yet it gives just Occasion of Offence to the Blessed Virgin, so that they may well expect she should be less favourable and propitious to them, which, says he, they ought extreamly to dread. Now that so it is, is plain by this Instance: Suppose a Controversy depended before a Judge concerning the Nobility of a Person, which though the Judge did not absolutely define, yet if he declared that it was very probable that he was a noble Person, and he should take it more kindly, if he were accounted and treated as such; would it not be sufficient Cause of Distast, if he to whom the Judge had been so favourable, could not obtain that Honour which is so encouraged? This is the Blessed Virgins Case exactly; every one has Liberty given him by the Church to think thus honourably of her; and the Church has encouraged the paying of it, by spiritual Indulgences; and has not the Blessed Virgin reason then to be somewhat displeased and angry with those that still deny it?

(*q*) Raynaudus Diptyc. Mar. p. 144.

5. I shall add but one Argument more, which another Jesuit (*q*) has advanced upon the Principles owned by the *Maculists* themselves; and let them look to it how they will answer it, for it need trouble none else besides, *viz.* She must be free from original Sin, otherwise she was guilty of actual Sin; which he thus proves. It is, *de Fide*, an Article of Faith, that the Blessed Virgin had no actual Sin, no not the lightest and most venial. (*r*) The Adversaries also grant that she had the use of her Reason the first Moment of her Being, and that whosoever is endued with it, is obliged in the first dawning of Reason to subject himself to God by an Act of Love towards him above all, or else he contracts a grievous Guilt: Wherefore unless the Blessed Virgin in the first Moment of the use of her Reason (that is, of her Being) had offered herself to God by a perfect Act of Love, she had incurred actual Sin. If she did exert such a perfect Act of Love to God, it is plain by that Act sanctifying Grace was conveyed. Therefore she was freed from original Sin. I leave them to squable it out, for I am afraid it will not be answered in hast.

(*r*) Aquinas in Opusc. 60. Art. 3. & 3 Part. qu. 27. art. 4.

But

But if the *Maculiſts* ſeem to have loſt any Ground, by their own unwary Conceſſions; in the next thing I am ſure they will recover a great deal more, and put their Opponents ſo hard to it*, that they muſt quit one of their ſtrongeſt Holds, and it's well if they can any way ſave their Honour. I mean in the Point of *Antiquity*, and the *Judgment of the Fathers*. I know the *Immaculiſts* are not wanting to bring in their Liſts, and make a ſhow of Fathers, as *Salazar* has done in his Book of the *Immaculate Conception*: Yet every one that will take the Pains to examine them, may ſee with half an Eye, that moſt of thoſe they produce ſpeak nothing to the Purpoſe, and thoſe that ſeem to do ſo, are Teſtimonies out of falſe and ſpurious Writings. This the Jeſuit *Salmeron* (*s*) being aware of, has taken another courſe, which is indeed more ingenuous, but I doubt they will conn him no thanks for it; ſeeing he has diſcourſed in this tender Point, more like an *Enthuſiaſt* (not to ſay a *Proteſtant*) than a good *Catholick*. "For, "among other things, he aſſerts, that the Argument from Au- "thority is weak and infirm: That the ſtrength and efficacy "of the Reaſons he has urged is to be preferred before it: "That God does not reveal all Truths to all, but every Age "glories in its proper Verities, which the former Age was un- "acquainted with (which he would never have mentioned, if he had not known this to be a Novelty) "that the Doctors "the younger they are, they are ſo much the more quick- "ſighted. This is pretty courſe Uſage, methinks, of old Friends, eſpecially, knowing how much they fawn on them and flatter them upon other Occaſions; and Fathers are the only things they are fond of, and they talk of nothing elſe; but in this caſe, you ſee, where they cannot perſwade them to ſpeak on their ſide, they take ſnuff and are ſullen, and any Youngſter or upſtart Doctor ſhall be preferred before them.

But leaving this, and all other little Arguments urged by the *Immaculiſts*, ſuch as thoſe of our *Late Contemplator*, (*t*) "That "Jeſus had not perfectly appeaſed Gods Wrath againſt Men, "had he not preſerved *one Soul* from Sin and Gods Anger in- "curred by it. ——And again, "That Innocency is much "more honourable and valuable than Sanctification; and there- ſore

* Pelbartus *was hard put to it, when in Anſwer to that place of S.* Auſtin (ad Petrum, Firmiſſime tene omnem hominem qui per concubitum concipitur, cum peccato originali naſci) *he ſays it is,* qui per concubitum, Maria autem non fuit *qui* ſed *que*. Aurei Roſar. Tom. 5. pag. 101.

(*s*) In Epiſt. ad Rom. c. 5. diſp. 51.

(*t*) *Contemplat. of H.* Mary p. 31.

"fore it becomes a *most perfect Mediator*, much rather to pre-
"serve the Innocency of *some one*, than only to purchase the
"*Sanctification* of all. Passing over these, I say, and such like,

I now come to that wherein the *Immaculists* glory most, *viz.* The Proof from *Miracles and Revelations*; which indeed gives great Spirit to them, and wherein their Adversaries cannot compare with them, no not so much as in pretence.

(*u*) Bern. de buft. serm. 9. p. 115.

This made one of them say, (*u*) *If we are deceived in this Particular, none has deceived us but God, seeing such Wonders are done under the Name of the Blessed Virgins Conception, which could be performed only by the Power of God.* And *Catharinus* says (*x*) *That by interposing* (in their Prayers) *the immaculate Conception, healing the Sick and other admirable Gifts were obtained in his time.* To give a few of their Instances. That of *Alexander Ales* is recorded by many, (*y*) who upon the Eighth of *December*, having taught publickly that the Blessed Virgins Conception was maculate, he was presently seized with a grievous Disease, which had a yearly Return upon that Day; who finding the true Cause of his Distemper, he made a Vow that he would change his Opinion for the future, and write a Book to prove it; upon the making of which Vow, a sudden Cure followed. This *Carthagena* (*z*) says, is told by himself in his Book of her Conception, remaining in the Cathedral of *Tholouse*.

(x) Lib. 4. contra Cajetanum.

(y) Raynaudus ibid. p. 139.

(z) De arcan. deip. l. 1. hom. 19.

(*a*) Bern. de buft. serm. 6. de conc. Virg. p. 80.

A Friar of *Mantua* (*a*) having prepared himself for a publick Disputation to prove that she was conceived in Sin, when he came to argue, the Blessed Virgin changed the Words in his Mouth, so that he spake thus to his Auditors; *I propose to you this true Conclusion, That the Blessed Virgin was conceived without Original Sin*; and tho' he was told of his Mistake, and said he would correct it, yet he still asserted her Purity a second and a third time. At *Crakow* in *Poland*, (*b*) one *Paul* a Monk, declaiming against the immaculate Conception in a Sermon, before he had ended it, he fell down dead in the Pulpit by the just Judgment of God. A Schoolmaster at *Mantesa* (*c*) in *Spain*, having severely chastized a Youth under his Care, was killed by a Kinsman of that Youth: As the Body was preparing for the Funeral, and laid upon the Bier, suddenly the dead Man starts up, and spake to the amazed Company, telling them, That by the Favour of God he was brought to Life, that he might make

(*b*) Spondani Continuat. ad an. 1350.

(*c*) Raynaudus ibid. ex Nierembg. in vita S. Ignatii.

make a publick Retractation of a falſe Opinion he in his Life-time had embraced, concerning the Bleſſed Virgin's being conceived in Original Sin; he did what God commanded him, and after this laid himſelf down again on the Bier and dyed. This Narration was drawn in the Cloyſter of the Collegiate Church at *Manteſa*, which when ſome would have had it obliterated, the Inquiſition of *Barcellona* diſcuſſing the Matter, determined it ſhould remain.

At *Rome* (*d*) in the Ides of *November* 1652. a Virgin being in great Torment by the Stone, a Confeſſor of hers gave her a piece of Paper to be applied to the grieved Part, with this Inſcription, *Conceptio Immaculata S. Dei Genetricis Mariæ.* The Nun, inſtead of applying it, ſwallowed the Paper, and immediately voided Two Stones, upon which one added,

(*d*) Raymaudus ibid.

*Conceptionem Labis expertem negas?*
*Lapides loquuntur, lapidis hoc verbum, ſat eſt.*

That is,

*Doſt thou deny that her Conception's pure?*
*When Stones proclaim it, thou'lt believe it ſure.*

In *Italy*, a Nun of the Order of S. *Francis* (*e*) contending with another Nun who oppoſed the Immaculate Conception, ſaid to her, Let a great Fire be kindled, and let us both enter into it, and ſhe that is burnt will be proved to hold a falſe Opinion: They both agreed, and went into the Fire; the Franciſcan Nun eſcaping, the other was preſently conſumed.

(*e*) Bernardin. de buſt. ibid. ſerm. 6. p. 82.

The like Miracle he tells (*f*) of a Laick and another Perſon; the Laick believed the Immaculate Conception, and entered into the Fire; and challenged the other that diſputed againſt it to do the like, but he durſt not try, and the other remained untouched.

(*f*) Ibid. p. 94.

The ſame *Bernardine* (*g*) aſſures us, that many of the Friars that were ſubject to his own Court at *Milan*, importuned him earneſtly, that in defence of the Bleſſed Virgin's Innocency, he would ſuffer them to make that Trial with their Adverſaries by entring into the Fire; he did not think there was any canonical Prohibition of ſuch Experiments, becauſe (as his

(*g*) Ibid. p. 11.

words are) *They that are acted by the Spirit of God are not under the Law*, Gal. 5. Yet he would not give his Consent; partly because the Blessed Virgin could otherways defend her Purity; and partly believing that the Impugners would not accept the Proposal; or if they should, that they would have been suddenly burnt (concluding so, I suppose, by what had happened before in the like case.)

(*b*) Id. lib. p 82. Another Miracle he mentions, (*b*) a very remarkable one, and how he came to be acquainted with it, of one Friar *Thomas de Bohemia*, that had one of his Legs dried up, and utterly infeebled (*omni vigore destituta*) so that he despaired of a Cure, and was advised by the Physicians to have it cut off: But in this Distress he betook himself to the Blessed Virgin and pray'd, *That she would restore Soundness to him for the Praise of her immaculate Conception:* In honour of which he celebrated a Mass, standing in great Torment upon one Foot: When the Mass was ended he was perfectly cured and freed from his old Infirmity; so that he who before could not go, came without Help to *Rome* on foot, and this Morning, says *Bernardine*, told me this Miracle.

(*i*) Raynaudus ibid. p 139. (*k*) Catharinus adv. Cajetanum lib. 4. Delrio disqu. Magic. l. 4. c. 1. qu. 3, &c. *Revelations* they have also many to boast of, (*i*) those that are most cry'd up, and the most express, are those of S. *Briget* (*lib.* 1. *c.* 9. *& lib.* 9. *c.* 49.) and their Authors (*k*) take a great deal of Pains to prove, that the Revelations of S. *Catharine* on the other side, are feigned on purpose to oppose hers. *Gonsalvus* had the like Revelation, who was taught by the Blessed Virgin her self, That her first Animation was not only without Sin, but brightened with wonderful Splendors of Grace: And *Pelbartus* (*l*) says the same was revealed to S. *Elizabeth*.

(*l*) Stellarii lib. 4. part. 1. art. 3.

*Visions* also they relate, such whose Signification is not doubtful, but which clearly and punctually express it and determine for it. Thus we are told, (*m*) "That a Master of Divinity in "*Paris*, being to preach on the Day of the Blessed Virgin's "Conception, had prepared to discourse against it: The Night "before as he was in his Study, there appeared a Company of "Doctors and Angels, and a Seat was made ready, upon which "sate down a noble Queen, who called for this Master, and said "thus to him: What Harm, I pray, have I ever done to thee, "That this Morning thou shouldest design to preach against "mine

(*m*) Bernar. de Bust. Marial. serm. 6. p. 70.

"mine Honour; and ſaying this, ſhe commanded him to be "ſcourged: Whereupon he fell upon his Knees and begged "her Pardon. Then the Bleſſed Virgin ſaid to the Angel *Ga-* "*briel*; Go and teach this Man a Sermon for this Morning be- "fore the Univerſity: Then *Gabriel* ſaid to him, Open thy "Mouth and I will fill it; whereupon he perceived an admira- "ble Sermon in his Heart, in which it was demonſtrated that "the Queen of Heaven was conceived without original Sin, "and he preached it the Morning following to the People of "*Paris*." The ſame Author (*n*) tells us, that a Biſhop of *Padua*, as he was reading S. *Thomas* his Summs, wondered that he determined againſt the Virgins immaculate Conception; To whom S. *Thomas* appeared and ſaid, "Know Sir, that when I laid "down that Opinion, I only had reſpect to the divine De- "cree, whereby the Bleſſed Virgin ought to have contracted "original Sin, unleſs ſhe ſhould be preſerved from it by her "Son; but the Son of God did preſerve his Mother from it, "and ſo he diſappeared. S. *Bernard* alſo, who was another ſtiff oppoſer of her Immaculateneſs, is reported (*o*) to have appeared to a certain Monk after his Death, having a Spot upon his Breaſt, ſignifying that he was now of another Mind, and did Penance, as it were, for what he had written before againſt it.

(*n*) Ibid. p. 79.

(*o*) Novarini umbr. Virgin. p. 65. n. 207.

The Reader, I hope, has had ſome Pleaſure (and that was all that I intended him) in viewing the foregoing odd and phantaſtick Arguments uſed by the *Immaculiſts* in this Debate. But from this latter Proof by *Miracles* and *Revelations*, every *Proteſtant* may reap much Benefit and Advantage, conſidering what Service they have done our Cauſe hereby, before they are aware. For,

1. We think our ſelves excuſed from all Obligations to believe, upon the Account of *Miracles* and *Revelations* they urge us withal, and bring as a Demonſtration for any Article of *their* Faith that is not one of *ours*. One *Frederick Fornerus*, a Biſhop of their Church, has wrote a whole Book about this Argument, called *Palma Triumphalis Miraculorum Catholicæ Eccleſiæ, & imprimis glorioſiſſimæ Virginis Mariæ*, Ingolſt. 1622, and in the 39*th*. Chapter of the firſt Book, he inſults over the *Calviniſts* and *Lutherans* for want of Miracles: But alas! he and a Hundred others that have made Collections of this nature might

have spared their Pains, for they themselves have taught us how to deal with this Argument: For do any of the *Immaculists* value a Farthing all the Stories that their Adversaries have told them of this kind? Do not they account them all as Cheats, and tell the World so? And if the *Dominicans* do not make the same Reckoning of all that these pretend, why are they not converted to their Opinion? Here are Two Parties that divide their whole Church, and both of them urge each other as they do us with Miracles, and each hold the Opinion they did before notwithstanding this, and pray why may not we do so too? I am sure I have produced as substantial Miracles for the kind, as any they object to us. For what can be greater than to continue in the Fire unhurt, when it consumes another to Ashes? (which was the Miracle of the Three Children) or for a dead Man to start up and proclaim the Blessed Virgin to be free from original Sin, and when he has told his Errand immediately to die again? What Wonders of the Lady of *Loretta*, or the *Diva Halensis* or *Aspricollis*, which are so often rung in our Ears, can outvie these? How many of their Authors have told us, and Father *Godden* (*p*) among the rest, the Miracles of *John Damascen*'s Hand cut off by the Command of the Emperor, and restored by praying before an Image of the Virgin? Recorded in his Life by *John* a Patriarch of *Jerusalem*. I will not question whether it was his Hand or his Finger (as the Author of his Conversation relates (*q*)) which might easily in that Age improve into a Hand. Nor will I insist upon another Story of the same kind, concerning the Hand of Pope *Leo* I. which is said also to have been restored by the Blessed Virgin, after it was cut off by himself, and is related in a Manuscript Life of S. *Leo*, says *Bollandus* (*r*); in the *Lombardica Historia*, in *Pet. de Natalibus*, *Dionys. Carthusianus*, *Nauclerus* (*s*), the *Historia Pontifical* in Spanish by *Gonzalo de Illescas* (who says he would not have set it down, but that he found it in grave Authors) was commonly represented in Pictures, which is an Argument of currant Tradition: Yet after all *Baronius* (*t*) condemns it for a Fable, and Pope *Clement* VIII. commanded the Pictures of it to be rased out: The Reason, I suppose, of smothering this Miracle was, because of the Occasion of it, which seemed to reflect scandalously upon so holy a *Pope*, who, as *Nauclerus* says, *was vehemently*

(*p*) *Catholicks no Idolaters* p 424.

(*q*) Apud Cent. Magdeb. Sec. 8.

(*r*) De S. Leone Apr. 11.

(*s*) Chronog. generat. 15.

(*t*) Annal. to. 6. in Leone Papa ad An. 461.

*mently tempted* ( with luſtful Inclination ) *by a Woman's kiſſing his Hand, when ſhe made her Oblation at the Maſs on an Eaſter-Day.* Though it ſeems to be better atteſted than that of *Damaſcen*'s Hand, which has only one Witneſs produced for it; and thoſe libidinous Motions might have been excuſed, from what has befallen other great Saints; for to overcome ſuch Temptations S. *Benet* (*u*) rolled himſelf in Thorns and Nettles; and S. *Bernard* was fain to uſe the Remedy (*x*) of leaping into cold Water. Not to invalidate this Miracle, I ſay, but to let it paſs, I ſhall only oppoſe the foregoing Story of the Leg of *Thomas de Bohemia* ( which alſo may be oppoſed againſt that other fam'd Miracle of reſtoring the Leg to the Youth of *Zaragoſa* ) and yet not one *Thomiſt* does believe upon it that immaculate Conception to which the Cure is owing; though *we* ſhall be as bad as Infidels, if that Hand and Leg do not make us fall down and worſhip the Bleſſed Virgin; or if we do not almoſt adore Virginity, when we read of S. *Euphemia* (*y*), that ſhe to avoid Marriage cut off her Noſe and Lips, and had them reſtored afterwards by the Bleſſed Virgin. Methinks therefore we ſhould have a little better Quarter notwithſtanding this Argument, eſpecially when we ſee how kind they are to themſelves, in not preſſing it too hard where they are themſelves concerned. For *Gr. de Valentia* (*z*) tells you, *That Miracles of themſelves* ( i. e. without the Church ) *do not cauſe infallible Certainty of the truth of a Doctrine*; and therefore he calls them afterwards a *prudent Motive*: And *Bellarmine* ſays (*a*), *Before the Approbation of the Church, it is not evident or certain with a certainty of Faith, of any Miracle, that it is a true Miracle.* And another Jeſuit (*b*) more fully, *Neither Miracles nor Revelations are a Motive ſufficient of themſelves, to oblige all the Faithful to believe a thing with a Divine Catholick Faith* ( as he calls it ) *though a Relation may oblige him to whom it is made to believe with a Divine private Faith*: ( And ſo a Miracle, I ſuppoſe, may oblige his private Faith upon whom it is wrought ) *yet it is not to be denyed that both of them are very fit Motives, and may be look'd upon to have a kind of Sprinkling of divine Authority upon them* ( *Divina authoritate aliquatenus perfuſum.* ) The plain Meaning of which is, That God cannot deliver his Mind fully to us, ſo as to engage us peremptorily to believe him, though it may be prudent to do ſo, unleſs he deliver his Mind by the *Pope.*

(*u*) Greg. Dial. l. 2. c. 2.

(*x*) In vit ejus per Guliel-mum, l. 1. c. 3.

(*y*) Speculum exempl. diſt. 9. exempl. 20.

(*z*) Analyſ. fidei l. 1. c. 6.

(*a*) De Eccleſ. l. 4. c. 14.

(*b*) Raynaudus Diptych. Mar. p. 139.

*Pope.* And that there may be no Mistake of his Sence, we have it all out in another Place (*c*): *I say that the Argument fetch'd from Miracles does not clearly and unquestionably* (ineluctabiliter) *convince that Truth to be confirmed by the Testimony of God, speaking by a Miracle as it were by his own Mouth:* Which is strange, that when the Miracle speaks such a thing and nothing else, and is acknowledged to be such a Miracle as God only can Work, that it should not confirm that thing to be true as if he spake it. A Man might swear that he is not urging *us* with this Argument of Miracles, but intends this as a Favour *somewhere else*, as the Words following do inform us: *For*, says he, *if it were so, then it must be granted that the Proposition affirming the Blessed Virgin's Conception to have been Immaculate, has the Certainty of Faith for it, which it's plain cannot be yet affirmed, because of the Silence of the Church* (that is, with a Jesuit, of the Pope) *in this matter.* And he adds, *That he does very piously, who from hence gives a firm Assent to it,* sed infra certitudinem divinæ fidei, *but short of the Certainty of Divine Faith.* Those Words then of *pious Assent* and *prudential Motives*, and such like, are Tricks and only Words of Course; for one *of the Church* may believe in this Case either way, and has free Leave to do it, without being condemned: So that God may do what Miracles he pleases on one side, and yet a Man may safely be on the other side, till the *Pope* contradicts it: So that it is *He* plainly that can only oblige him to believe to Purpose. Which gives me occasion to reflect upon a Second good Use that the former Considerations of Miracles and Revelations will afford us, *viz.* A plain Discovery of the Restiveness of their unerring Guide, infallible Judge, and Determiner of Controversies in some Cases. For those Miracles, *&c.* have but little to say to any but *him*, and *he*, when he pleases, has nothing to say notwithstanding *them.* If one should be so bold to question the Pope after S. *Paul*'s manner: Dost thou believe Miracles and Revelations in this Affair of the Blessed Virgin? I doubt the Answer could not be returned so easily, *I know thou believest.* He is not so quickly understood I assure you, nor his Mind so easily known: He has often put on several Faces, and by his various Appearances given Occasion to complain, *Quo teneam vultus mutantem Protea nodo?* Yet methinks we have some good hold of him, and shall not easily let it go.

(*c*) Raynaudus in defens. scapular. Marian. p. 291.

*Here*

*Here ſlippery* Proteus *thou art caught at laſt,*
*Change all thy Shapes, this Knot will hold thee faſt.*

For either the Pope believes thoſe Miracles, Viſions and Revelations for the Proof of the immaculate Conception (to inſtance only in thoſe) or he does not. If he does not believe them, ſurely we are fairly excuſed from being concerned about them, ſince he has greater Opportunities than we can have, to find out their Cheat if they be forged; and if they were true, his Faith ſhould be the forwardeſt: But if he does believe them, then the Matter is worſe, conſidering the Place he ſits in; for he pretends to be the unerring Guide (as I ſaid) of Faith, the Judge and Determiner of Controverſies. It is boaſted as a Privilege of his Church, that its Differences can never be endleſs (though thoſe of other Churches may) for here is one appointed to decide them, and his Deciſion liable to no Miſtake. Very good: And why is not this Controverſy then determined? It has been a Controverſy in his Church of Four hundred Years ſtanding, and yet every Judge in Succeſſion that has ſate in this Chair has been dumb, and his Infallibility lain by, and no Body has been the better for it. It cannot be pleaded on his behalf, That the thing is not weighty enough to be determined, and to become an Article of Catholick Faith; for whatſoever *we* may think of it, yet he dares not own that *he* thinks ſo, when it is about a glorious Privilege of the Bleſſed Virgin; and when he is now ſuppoſed to believe the Revelations and Miracles to be Divine that do atteſt it; for God ſurely does not uſe to interpoſe in that manner about Trifles. He cannot be excuſed neither for hiding this precious Talent of his, and not employing it for want of a ſufficient Call thereto: For beſides that loud one of Miracles, *&c.* which he is quick enough of hearing when he has a mind to canonize a Saint, or inſtitute a Feſtival; he has been loudly ſummoned to exerciſe his judging Faculty, by the Crys and Beſeechings of all ſorts both high and low, to pity the divided Church and heal its Breaches, to becalm the boyſterous Tempeſt, that has threatned to ſink the Ship of the Church, by one powerful Word of his; but all in vain: He lies as one in a dead Sleep, and nothing can awaken him. What Applications have been made to him the following Story ſhows.

SECT.

## SECT. IV.

### *The History of the Embassie from Two Kings of* Spain *to* Rome, *to obtain a Decision of the Controversy about the Immaculate Conception.*

UPON occasion of what I said last, how the *Pope* has been loudly importun'd, to put an End to Controversies, I cannot well pass over that famous History of the Embassy from *Philip* III. and IV. Kings of *Spain*, to Pope *Paul* V. and Pope *Gregory* XV. for deciding this Controversy about the Conception of the Virgin, which is given us by *Luc. Wadding*, a Franciscan (*a*), out of whom I shall give the summ of it.

(*a*) Legatio Philippi 3. & Ph. 4. ad Paul. 5. & Greg. 15. Lovan. 1624. per Luc. Waddingum.

At the beginning almost of his Story he acknowledges that though heretofore the *Maculists* might freely and without Offence have declared their Opinion; yet now adays the contrary Opinion has so possessed Mens Minds, that neither the Rabble nor the sober People, the noted Doctors or grave Bishops can endure to hear it. This Devotion to the Virgin, he says, prevailed wonderfully in *Spain* about Eight Years before, and was chiefly excited by one *Francis à San Jago*, a Franciscan, who was fore-admonished by the Blessed Virgin of *Guadalupa* (a Place in *Spain*, where she has a famous Image) of the Increase of the Veneration and Worship of her immaculate Conception within a few Years, though not without Contradiction and Tumult; and for a Sign of the Truth of this, she bestowed upon him a Ring. Upon this he became a zealous Promoter of this Mystery, and the People, especially of *Bætica*, applauded it, setting up Trophies of the Virgin's Victory over original Sin, causing this Inscription to be fixed on the Corners of Streets, High-ways, and on the Fronts of Churches, Mary *was conceived without original Sin.*

P. 3.

P. 4.

P. 6.

But the *Maculists* were not idle in promoting their own, and opposing and exposing the received and common Doctrine; calling it heterodox and abominable, reviling those that dissented from them, and following them with unsufferable Injuries; who being thus provoked prepare Revenge and War;

so

ſo that with this Diſſention all *Spain* was on a Flame, which occaſioned Pope *Paul* V. to ſend forth his Apoſtolick Letters, P. 7. dated *July* 6. 1616. wherein he renewed the Conſtitution of *Sixtus* IV. "which forbad the condemning the Opinion of the "immaculate Conception for Hereſy, as alſo the *Council of* "*Trent* and *Pius* V. had done, prohibiting any to preach "about this Controverſy before a promiſcuous Multitude, "or to write concerning it in the vulgar Tongue either "way: Although permitting learned Men in publick Diſ-"putations of the Univerſities, and of general or provincial "Chapters, where they were preſent that could underſtand "the Matter, and no occaſion of Scandal likely to be given, "to diſcuſs that Queſtion, and by Arguments to aſſert or op-"poſe either Part, ſo that neither were aſſerted to be Erro-"neous, *&c.* Threatning Penalties againſt the Tranſgreſſors, "till the Controverſy were decided by the Pope. After this the Catholick King, moved by the Complaints of the People, conſults with the Pope's Legate and other learned Prelates, whether theſe Conſtitutions of the Pope did ſufficiently extinguiſh this Flame; who gave in their Judgment in the Negative.

The Catholick King reſolves therefore to petition the Pope for a more effectual Remedy, and ſends *Placidus de Toſantes*, ſometimes *General* of the *Benedictines* in *Spain*, with Two others, to *Rome* about it. Theſe obtained this Decree of the *Inquiſiti-* P. 14. *on*, confirmed by his Holineſs *Aug.* 31. 1617. "That the "Opinion of the *Maculiſts*, which occaſioned ſo much Scandal, "Strife and Diſſention among Chriſtian People, ſhould, in no "wiſe, be any longer aſſerted in publick Sermons, Lectures, "Concluſions, or any other publick Acts, affirming that the "Bleſſed Virgin was conceived in original Sin: Notwithſtand-"ing it was ſtrictly and ſeverely cautioned alſo, That their "Opinion ſhould not be impugned by others, no, nor ſo much "as named or mentioned in the aforeſaid publick Acts; be-"cauſe his Holineſs did not intend hereby to reprobate that "Opinion, or to do it any Prejudice, but left it in the ſame "State and Terms that he found it.

This was received with great Joy in *Spain* by the People, who favoured the immaculate Conception; they feaſted and entertained themſelves with Plays and Shows, judging that their Buſineſs was ſufficiently done. But others that were wiſer fore-

told the contrary, and that it would give Occasion to greater Scandals: And so it proved; for the *Maculists* raised new Tumults, and the Disorders were increased, and both Parties broke out into cruel and railing Invectives against each other. The King therefore, by the Advice of his Council, determined to send a new Embassy to the Pope, to move him that he would command the *Maculists* wholly to be silent, till he had decided
P. 22. the Controversy. Whilst he was preparing and consulting about the Person that should carry this Embassy, the King receives a Letter from the Pope, wherein he desires him to forbear urging him farther for a Decision of the Controversy, subscribing with his own hand, That he had done what was expedient in the last Decree, and all that he could do (*totum quod potuit*) in this matter.

The King thereupon thinking to desist, he is so alarm'd afresh with the News of Tumults from divers Cities and Kingdoms, that he resolved upon a new Embassy, and chuses for it *Antonius de Treio*, sometimes General of the Franciscans, whom he chose to be Bishop of *Sosa*, who came with the King's Let-
P. 30. ters to *Rome*, dated 24 *Sept.* 1618. Together with which he delivered several other Pacquets of the same Import with the Kings, solliciting the Decision, *viz.* A Pacquet from the Kingdom of *Portugal*; another of *Spain*; Letters of the Arch-Bishop of *Toletum* and his suffragan Bishops; Letters of the Arch-Bishop of *Compostella* and his Suffragans: Another Bundle of Letters from all the Universities of *Spain*; another from the Fathers Confessors to the King and Prince, and other learned Doctors of the Order of the Predicants; with other Three Bundles of Letters from the Præfects and Provincials of all the Orders except one. To all which the Pope, after he had commended the Piety of the King, and the Devotion of the King-
P. 31. doms to the Blessed Virgin, answered, *That he could do no more than he had done in this Controversy, and that the Matter required more mature Consideration than he could afford it.*

On the same Day he visited and delivered the King's Letters to several Cardinals and Embassadors of Princes, declaring the King's Desires, and begging their Assistance in this Matter, that concerned the Honour of the Blessed Virgin: And gave an Account of all to his Master in a Letter dated *Decemb.* 23. 1618. Wherein he informs him what he had done, and

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the Difficulties of the Affair; telling him, among other things, that the Pope's Anſwer was, That **God had not yet inſpired, nor his Conſcience as yet dictated any thing to him, beſides that which was before commanded in his late Decree, and then was asked on his Majeſty's Behalf.** The Embaſſador could do no more that Month, becauſe of the approaching Feaſt of the Nativity of our Lord. P. 41.

After the Feſtival was over the Embaſſador offers to the Pope an Oration, containing an humble Petition and a ſad Complaint againſt the Actions and Interpretations of the *Maculiſts*, who wreſted the laſt Decree, and made it to favour themſelves. He complained alſo, That ſince the Decree they taught their Opinion more eagerly, that no body offered to repreſs their Exceſſes, that in Desks and Pulpits they detracted from the Credit of their Adverſaries, calling them Ignorant, Ideots, Simple, Fools, *&c.* He repreſented the Scandals alſo that muſt needs ariſe from the different Obſervations of her Feaſt, whilſt inſtead of celebrating her *Conception without Sin*, ſome celebrated her *Sanctification from Sin.* To all this, and more, which the Embaſſador urged, the Pope, after he had commended the pious Affection of the King, told him, by way of Anſwer, That Popes could not always ſatisfy the Deſires of Kings and Princes, eſpecially in thoſe things which are determined *not by an humane, but by a divine Sentence*, ſuch as require not Man's Judgment, *but the Inſpiration of the Holy Ghoſt, and an inward Impulſe*; and the Spirit breathes when and where it liſteth: (By which Anſwer we may perceive, what Opinion the Pope would have the People have of his Determinations.) The Embaſſador alſo offered an Apology for his Maſter, whom ſome had reflected upon as too buſy about Eccleſiaſtical Affairs, as if he would conſtrain the Pope againſt his Mind: He offered alſo a Second Oration to the Pope, in which he complained of the Scandals in *Spain*, and repreſented the Advantages of a Definition, and concluded with this Speech to the Pope. *Conſider the Loſs of many Souls, the Diſcord of the Church, the Diſſentions of Cities, and the great Dangers that hang over Kingdoms, all which you only are able to obviate and prevent.* The Pope ſtill perſiſted in his Denial, that he could not then define the Controverſy. In the Interim the King gives his Embaſſador notice of the Continuation of the Scandals, and ſent

P. 44.

P. 51.

P. 54.

P. 56.

P. 79.

P. 89.

him Three Sermons, preached at *Madrid* and elsewhere, in which the Adversaries urged their Opinion, after the Decree.

P. 91. He complained also of the Theses maintained at *Doway*, and of a Book of *Fr. Sylvius*, in which he disputes against the immaculate Conception. The Pope answered, That these Abuses should be punished.

P. 92. After this the Embassador gave in a Third Paper, wherein he sets forth the weightiness of the Matter, and after he had given large Encomiums of the Virgin out of divers Authors, he complained that her Sanctity was called in Question, and the Controversy managed irreligiously and irreverently; and one declared, that she was conceived just as other Women, and that *Mary's* Conception was not more pure than that of *Mahomet*. He added, it was a vain thing to dissemble the Difference, and not to take away the Cause of it, which otherwise would end in Contempt of *Mary*, the Grief and Horror of the People, and a Decay of Devotion towards the Mother of God.

P. 103. He represented what Advantage the Hereticks made of these Contentions, to deride the Unity of the Church so much boasted of. He said it was horrible, That while *the Priests*

P. 106. *offered the Body of Christ in honour of the immaculate Conception*, there should be found those among themselves, that should deride and insult, saying, That it was to be rejected, and that all was Figments and Chimæra's, *&c.* At the Conclusion of

P. 113. his Oration, among other things, he urged the Pope withal to make a Decision, he mentioned this, That hereby the Truth of those many Miracles wrought by God and the Saints in testimony of the immaculate Conception, would be more apparent, and the Certainty of many Revelations confirmed. (*Which was well urged, since any one would think they themselves did not give Credit to what they would have us believe, when the Pope knows not what to say to the Matter after all.*)

The Pope replyed, That he stood well affected to the immaculate Conception, but intimated that his Definition would

P. 116. not remove the Disturbances, since the *Maculists* insisted, That theirs was *the unanimous Doctrine of all the Fathers*, and in particular produced the Testimonies for it of S. *Austin*, *Lumbard* and *Bonaventure*. The Embassad or understanding that the Adversaries had collected the Sentences of the *Fathers*, and offered

red them to the Pope, he put in a Fourth Paper, wherein he ſhewed, that the Authority of the holy Fathers indeed was great, eſpecially in eſtabliſhing weak Opinions; but to counterfeit it was dangerous: That the Doctors were falſly cited by the Adverſaries, and Three only truly. That every Doctor might erre, which S. *Auſtin* confeſſes of himſelf, and if S. *Thomas* had lived now, he would have been of another Mind; and he concluded, *That there was none after the Apoſtles who were not Popes that might not erre:* And then turning to the Pope, *In thee alone, and the Biſhops in thy Chair, no Error has Place, in thee Truth is eſtabliſhed, and in thy Seat has ſet up her venerable and perpetual Throne; from that Throne no Lye can ever ariſe.* P. 129. After he had thus flattered the Pope, he obtained of him a Book of *P. de Vincentia* a Dominican, in which the Sayings of the Fathers were collected for the *Maculiſt*'s Opinion, which were taken out of Two Books of *Vinc. Bandellus*, which fiercely oppoſed the immaculate Conception. And the Orator endeavoured in a Fifth Paper to ſhow, that theſe Books contained ſuch things as were condemned by the Bull of *Sixtus* IV. Particularly he gave in the Heads of *Bandellus* his Books, which contained the ſevereſt Charges againſt the Opinion of the *Immaculiſts*; as that it was a mortal Error, full of Falſity, Impious and Pernicious; that it was injurious to the Blood of Chriſt, making her neither to be reconciled nor juſtified by it; that an Opinion founded in the holy Scriptures, was to be preferred before the Determinations of Pope and Council; That the *Immaculiſts* did contradict Scripture, and perniciouſly depraved them, and defended the Hereſy of *Pelagius* and *Julianus*, in their Expoſitions: P. 134. He affirms, That the Perſons to whom *Revelations* are ſaid to be made, concerning the Virgin's immaculate Conception, were ſuſpected Perſons, addicted to carnal Vices, and diſcovering that they had nothing of Spirituality in them: P. 140. That the Miracles brought to confirm it, were wrought by the Devil, who, by God's Permiſſion, healed ſome Infirmities upon invoking the immaculate Conception; that ſo he that was Filthy might be Filthy ſtill. After many ſuch Charges (which may be ſeen in the Hiſtory) he produced the Teſtimonies of Two hundred and ſixty famous Doctors who were againſt it: This Work of *Bandelis*, which was in many Hands that made ill uſe of it, the Embaſſador urged, that it might

might by an Edict be put among the Catalogue of prohibited Books. But the Pope made answer, That the Constitution of *Sixtus* IV. (which begins *Grave nimis, &c.*) was sufficient.

P. 149. After this the Embassador put in a Sixth Paper, to prove, that the Difference of the Adversaries in celebrating the Feast of the Conception, was not to be tolerated, and that it was fit they should be commanded to celebrate it unanimously with the universal Church. The Pope returned that he had often dealt about it, and desired that this Mystery might be equally celebrated by all; but it was always answered by the *Maculists*, That they did the same with others under the Name of *Her Sanctification* (not Conception) which comprehended all.

P. 172. Whereupon in a Seventh Speech, the Orator endeavoured to shew, That the Catholick Church in the Feast of the Blessed Virgin's Conception, did now, and always, intend nothing else thereby, than to celebrate her Preservation from original Sin, so that in no Instant she was actually subject to it. The Pope said he did not doubt of this, that the Church intended by their Worship of the Conception to profess that *Mary* was preserved from original Sin; but it was better in this turbulent and calamitous State of the Empire, to study and endeavour Peace at Home, than by innovating to beget intestine Broils.

P. 201. Notwithstanding this Answer, the Embassador offered an Eighth Paper, to shew how great the Inequality was between the Opinions; and that an Opinion which at one time was probable, at another time might become altogether Improbable; That Truths do not appear all at one time, but some are reserved for every Age: That many things accounted dubious by the Ancients, are now look'd upon as certain and unquestionable; such as the Validity of the Baptism of Hereticks; the seeing the divine Essence before the Day of Judgment; That Angels are incorporeal; and that Souls are immediately created by God, and such like: Which he applied to this Matter of the Conception, which, though it was not so clear in the Ages before, yet after the Appearance of *Scotus* (about the Year 1300.) who opened the Controversy with all Acuteness, the *Maculist*'s Opinion did decline, and the Contrary ever after got Ground of it: After this he endeavoured to prove his own Opinion about the immaculate Conception, by various Reasons, too large to be repeated. The Pope made

Answer,

Anſwer, That he acknowledged the great Probability of the *Immaculiſt*'s Opinion, and that its State and Terms were better; but the Adverſaries ſtill maintained, That theirs ſtill kept its Place, and had not loſt all Probability, nor that the *pious Opinion* was ſo undoubted and irrefragable, that for its Sake the Contrary ſhould be exploded: Nay they further added, That if it ſhould come to a Definition (which ſome ſay is impoſſible) that the Sentence muſt needs go on their Side, becauſe of the Authority of the *Scripture*, the *Doctors*, and S. *Thomas*; nor that it could, at leaſt ought not, be carried for the *Pious one*. P. 234.

The Embaſſador not being yet ſatisfied, he adds a Ninth Treatiſe, to prove that the Controverſy concerning the Virgin *Mary*'s Conception might be ended by a definitive Sentence of the Church, and that no other Sentence, but for her immaculate Conception, could be propounded by the Church with certainty of Faith; and gave many Reaſons to ſhew the Expediency of doing it as ſoon as might be. The Pope reply'd, That there was no need of Arguments to prove that the Controverſy was capable of Deciſion; he knew well how much he was able to do in it; neither did he doubt of his Power, but of the Conveniency and Neceſſity of defining it; That this was by no means a fit Seaſon for the Examination and exact Determination of this Matter. P. 236. P. 289.

Thus things ſtood whilſt this Embaſſador managed them: But, when by reaſon of this Delay of the Pope in defining (to which he could not be brought by all theſe repeated Urgings) the Differences in *Spain* increaſed daily; the King choſe a more illuſtrious Embaſſador, the Duke *Abuquerquius*, and ſent him to *Rome*. Where the firſt thing he met with was a Complaint, That the Maſter of the Sacred Palace, had prohibited the making any more *Medals of the Conception*, and confiſcated thoſe which he found made. Theſe Medals had been coined for the *Spaniards*, and on one ſide had the Image of the Body of Chriſt and of the Chalice, with this Inſcription, *Alabado ſia el ſantiſſimo Sacramento*: That is, *Let the moſt holy Sacrament be praiſed.* On the other ſide was an Hieroglyphick Image of the immaculate Conception P. 291. P. 295.

(*a*) *This is explained among the Indulgences, at the end of the holy Bull of the Crusado, granted by* Gregory XIII. *and approved by the Inquisition, dated at* Lisbon 1588. Apr. 6. viz. *The Image of the Virgin in Metal, cloathed with the Sun-Beams, crowned with Stars, with the Moon at her Feet, and the Cord of S.* Francis *round about.*

ception (*a*) surrounded with S. *Francis*'s Cord, and this Inscription, *Concepta sine peccato originali.* Mary *was conceived without original Sin.* This the Duke complained of to the Pope and his Dutchess humbly begged, that there might be Leave granted to coin and disperse them as formerly. He referred the Matter to *Cardinal Cobellutius*, who, after a few Days, told them, That he thought their Desire would be granted together with Indulgences, if these Words *piè*

P. 306. *creditur* (*it is piously believed*) were adjoined to the former Inscription, to prevent the Mistake of the People, and the Fear of the Adversaries, that it might not be thought that the Matter was defined for the *Immaculists*, and the contrary Opinion exploded. This the Embassador upon Deliberation would not consent to, but insisted, that in Favour of the Dutchess the Medals might be allowed without Exception: But nothing was further done in it.

P. 335. The former Embassador having received Letters from the King for his Return, before he departed he presented two or three Tractates to the Pope. The one was about Revelations, especially those of S. *Briget*, which he defended against the Adversaries, and endeavoured to lessen the Authority of those of S. *Catharine* of *Sena*: And then applied himself to the Pope, exhorting him to make an End of the Difference; urging him with the Definitions of other Popes, which rely'd upon Revelations, *&c.* As for Instance, Pope *Pius* I. defined the Controversy on what Day *Easter* was to be kept, moved by a Revelation made to *Friar Hermes*: *Urban* IV. instituted the Festival of *Corpus Christi* Day, upon an Instinct and Revelation made to a certain Woman: Who also decreed *Paul* the Hermit to be a Saint, and to be invocated, only because *Anthony* the Abbot reported (as S. *Jerome* says) that he saw his Soul fly up to Heaven, and his Sanctity was revealed to him. The Feast also of *Michael* the *Archangel* was instituted upon the Testimony of the Bishop of *Sipontines* and certain rude Neatherds, concerning an Apparition of his upon Mount *Garganus*; and then concludes pathetically; *O blessed Father*, speaking to

P. 373. the Pope, *pity the Calamities, and remove the Contentions of Christian People: Be at length overcome by the Catholick King's Prayers*

*Prayers for the pacifying of his Kingdoms: Remember how much better it is, That the Orthodox ſhould conteſt with the inſulting Hereticks when they are united, than oppoſe and rend one another: Take away this troubleſom Doubt by one Word, and compoſe this dangerous Controverſy by thy laſt Sentence.* But he might as well have ſaid all this to the Winds, and had as good an Anſwer.

Another Paper he put in, to ſhow that the Pope was *bound by his Office*, to provide a timely Remedy for theſe great and growing Scandals, ariſing from the Liberty of opining in this Controverſy of the Bleſſed Virgin's Conception, and the tolerating the *Maculiſt*'s Opinion. In which he ſhewed, out of approved Authors and authentick proceedings of Courts, how theſe Scandals had been notorious and continued, notwithſtanding all that had been yet done to hinder them, in *France*, in *Italy*, in *Germany*, and eſpecially in the Kingdom of *Spain*, in all Places of it; which Scandals he proved to continue ſtill after his Decree, ſo that there was no Remedy remaining but that of a Peremptory Definition. P. 375.

The Hiſtory further tells us, That in *Spain* the Scandals ſtill increaſing, and Cities and People being divided into Factions, ſome Academies, and rich Cities, and whole Kingdoms did bind themſelves by Oaths and Vows, to defend the Opinion of the immaculate Conception; and we are told by others (*b*) of particular Univerſities that thus bound themſelves, thoſe of *Mentz*, *Colen*, *Paris*, and that in all the Univerſities of *Spain* it was eſtabliſhed by a ſpecial Decree, That none ſhould be admitted to the Degree of Doctor, till firſt he had promiſed upon Oath never to oppoſe this Truth.

(*b*) Vid. Auguſt. Barboſæ Remiſſiones in Conc. Trident. Seſſ. 5.

After all this Stir and doing nothing; the former Embaſſador took his Leave of the Pope; who told him that he was ſorry that he could not ſatisfy the Kings pious Wiſhes in this Matter: *But*, he ſaid, *that which was deſired, was not of that ſort of things, which is within the Limits of humane Diligence, or which by reaſon of Neceſſity, or worldly Inſtances, or the Power of Kings may preſently be granted, until the Spirit from on high ſhall infuſe, what in ſuch a weighty Controverſy ought to be gravely and maturely deliberated.* Now ſhame on this vile Hypocriſy; who when every one may ſee this Matter wholly conducted by Intereſt, and cowardly fear of diſobliging a powerful Party, P. 424.

dares to talk of the *Spirit from on high*, and imitate the fulsome Language of a *canting Enthusiast*.

When this Embassador was gone, *Albuquerque*, upon whom the whole Care of this Affair was devolved, insists upon it afresh, and receives the same delatory Answers from Pope
P. 431. *Paul* V. who, upon the fourth Calends of *February* 1621. departed this Life, and was succeeded by *Gregory* XV. to whom this Duke applies himself in the Name of his Master; who commending, as his Predecessor had done, the Piety of the King, told him, he would comply with him, when time and circumstances of Things, after a foregoing grave Examination of the Matter, would give him leave.

But presently after *Philip* III. of *Spain* dies, and chose to do it in the Habit of a *Franciscan*, and left the care of this Embassy to his Son *Philip* IV. his Successor, who confirmed *Albuquerque* therein.

About this time, not only the old Contests and Scandals which troubled *Spain*, but a new Occasion of an extraordinary Embassador to *Rome*, made the King to ply the former Business: He writes therefore to *Albuquerque*, to urge the Business, and give the Letter to the Pope which he sent. The *Queen* also, the *Infanta of Spain*, and *Margaret* the Daughter of *Maximilian* the Emperor, all wrote to the Pope. The Embassador had a Hearing, and a general Answer of good Hope was given him, That the Pope thought of nothing now, but to remove those Scandals that continued, *&c.* A while after a new Embassador (*Comes Montis Regij*) arrives at *Rome*: He was sent thither to assist at the Canonization of Five new Saints (Four of which were *Spaniards*) *Isadore* of *Madrid*, *Ignatius Loyola*, *Fran. Xaverius*, *Teresia à Jesu*; and one *Italian*, *Philip Nereus*.
P. 443. This *Count* was brought in to the Pope in great State and Magnifice, and begged in Favour to him, that the Pope would put his last Hand to this Business; who promised that something should be done in it before his Departure. And in order to it several Cardinals were appointed, to whom their Desires should be proposed. Two things they offered to them. *First*, That it was more desirable that the Controversy might be determined. *Secondly*, If by the straitness of Time that could not be done, then in the Interim, that whatsoever did seem to contradict the immaculate Conception, might be removed and banished

baniſhed from Diſcourſes and Worſhip, in all Acts both publick and private, otherwiſe Matters would never be pacified in *Spain*.

The Cardinals approved of what they deſired, and repreſented it to the Pope; who, in a full Congregation of the Senate of the Inquiſition, approved the Cardinals Thoughts about prohibiting in all Acts the maintaining of that Opinion, which gave the People Offence, and taking away the Word *Sanctification* out of the Office of the Church. And upon *May* 24. 1622. came forth a Decree, which repeating thoſe of *Sixtus* IV. and *Paul* V. and confirming them, farther commanded, That for the future, till this Article ſhould be determined by the Apoſtolick Chair, neither in private Diſcourſes, or in Writings, any one ſhould dare to aſſert that the Bleſſed Virgin was conceived in original Sin; nor handle any thing concerning this Opinion, excepting only thoſe, who were ſpecially privileged herein by the Pope. Alſo his Holineſs commanded, That, ſince the Holy *Roman* Church celebrates ſolemnly the Feaſt and Office of the Conception of the Virgin *Mary*, That all Perſons Eccleſiaſtical and Secular, and thoſe of every Order, in the holy Sacrifice of the Maſs and other divine Offices both publick and private, ſhould uſe no other Word but that of *Conception*, inſtead of *Sanctification*, *&c.* P. 447.

Now again the *Immaculiſts*, after this Decree, are trepann'd into new Rejoicing; the *Franciſcans*, in their Convent on the Top of the *Capitol*, for Three Nights together had Fireworks and Signs of great Triumph, as if they had got the Victory. P. 450.

On the Fourth of *June* 1622. a Brief of the Popes was dated and ſent to the King, ſignifying, after the Commendation of his Piety, how far he had proceeded in this Affair, out of a Deſire to bring ſome Comfort to him and his Kingdoms. But then he adds, in the former canting Strain, *That the Reaſon why he did not determine any thing new at preſent, was the weightineſs of the Affair, and the Example of the Popes his Predeceſſors: For we, who are placed by God over the Chriſtian World, in the Chair of Chriſtian Wiſdom, ought to hearken to the Voice of the holy Spirit, and not examine the Matter by the Poiſes of humane Reaſons: Wherefore, ſeeing the eternal Wiſdom has not yet diſcovered to the Church the Receſſes of ſo great a Myſtery,* P. 451.

*the faithful People ought to rest satisfied in the Authority of God and the* Roman *Popes*, &c.

P. 453. The King sent his Letters of Thanks to the Pope, dated *July* 14. 1622. and in like manner to the Cardinal Inquisitors; intreating them to use the same Endeavours in what remained, till his Holiness would vouchsafe to define the Controversy. And now all *Spain* sounded their Gladness and erected their Trophies, and nothing but Expressions of Joy were seen or heard for several Months together.

P. 455. But all this Joy was interrupted at *Barcenona*, *Casar-Augusta*, and other Parts of the Kingdom, by reason of a Grant the Pope made and which was publickly affixed, according to the Clause of the foregoing Constitution (*excepting those to whom the Pope should give a special Indulgence*) wherein he gave this Privilege to the *Dominicans* notwithstanding the former Decree, That *in any of their private Conferences among themselves, and none else, they might freely and lawfully handle the Matter of the Blessed Virgins Conception, without incurring the Penalties contained in the said Decrees.* Which was dated 22 *July* 1622. This Grant, says the Author of the History, troubled many who would have had the pious Opinion secured and put beyond all Doubt; but he hopes, that those to whom the Pope gave this last Indulgence, will not abuse it, nor break out into open Scandals, when the Permission reaches no further, than to private Colloquies.

Thus we have seen the busy Management of a Four Years Embassy, ending just where it began; and made a pleasant Piece of formal Pageantry: Great Charity and Piety pretended by Two Kings, answered with Deceit and pious Frauds, apparently intended by Two Popes. We have seen pretended Infallibility sitting in a Chair of State, and saying nothing: A fierce Controversy brought before an unerring Judge, who will let no body determine such Matters without or besides himself; and when all earnestly expect how he will end it, he tires them with Delays, or deceives them with doubtful Answers. In a Word, I verily believe that this Judge of Controversies, has set a foot Ten, for one he has ever decided: For though he calls this last his Office, yet he is as hardly brought to this Work, as a Bear is to the Stake; and when he is, he is either fearful of the Consequents, and dares not speak out,

out, or ſullen and will not, or crafty and puts it off, and ſays he cannot do it yet, (as in the Caſe before us, which I ſuppoſe he will leave for the day of Judgment to decide) or if it happens that once in an Age he gives us a Caſt of his Office, as he hath done in this Age, in the Caſe of *Janſenius*, the contending Parties might have done as wiſely to have referred the Matter to a Lottery, or the Chance of a Die, as bound themſelves to ſtand to this blind Award; for after his Deciſion they find ſuch manifeſt Defects either of Skill or Honeſty, That thoſe who are condemned, ſee no reaſon to retract or alter their Opinion, and oftentimes are ſo bold as to declare and prove him to have been miſtaken.

But though the Popes are reſolved not to define the Opinion of the *Immaculiſts* to be *de fide*, yet it is a great Comfort to them, that the Church has ſhewed a greater Propenſion and Inclination to this than the contrary. The *Fathers* of the *Council of Baſil* (*c*) ſpake all their Mind, when they determined plainly for it, *That ſhe was free from all Sin original and actual, and declared that this Opinion ought to be approved, held and embraced of all Catholicks as pious and agreeable to the Churches Worſhip, to the Catholick Faith, right Reaſon and Holy Scripture, and that it ſhall be lawful for none to preach and teach the contrary.* What an unlucky Chance was it, that this Decree was not anticipated Three Seſſions; for then their Work might have been effectually done? Whereas having in the Thirty fourth Seſſion depoſed the lawful Pope *Eugenius* IV. the *Council* when it held this Seſſion which decreed the immaculate Conception was it ſelf Schiſmatical, and ſo it became invalid, not having the Pope's Confirmation herein. It is a great Comfort to them, *That though* (as a Jeſuit (*d*) ſays) *our Mother the Church of* Rome *is dumb* (he means the Pope eſpecially, who is the Churches Mouth) *in this Queſtion, yet with* Zachary *ſhe ſometimes takes the Writing-Tables into her Hands, and does even as good* (tantum non) *as ſubſcribe to the Opinion of Divines that contend for it.* Even thoſe *dumb Popes* have made very broad Signs of their Good-will towards it. Witneſs their Approbation of the Feaſt of the *Conception*, which if it had not been without Sin, we are told, (*e*) had not deſerved to be celebrated, being not worthy of Veneration for it ſelf, yea hated by *Job* and *Jeremy*, becauſe of the original Stain annexed to it. *Bernardinus de Buſto* compoſed

(*c*) Seſſ. 36.

(*d*) Jo. Bonifat. de vit. & mirac. Mar. Virg. l. 1. c. 4.

(*e*) Raynaudus Dyptic. Mar. p. 135.

composed an Office of the Conception, which the Pope approved, and gave Indulgences to those that celebrated that Office, as he himself tells us, (*f*) and cites several Passages out of it (*g*). Pope *Sixtus* IV. (as appears by his extravagant *Cum præexcelsa*) commanded and approved another Office of the immaculate Conception composed by *Leonard de Nogarolis*, to be seen in the *old Roman Breviary*; and though *Pius* V. ordered this Office to be the same with that of the *Nativity*, yet even there in the eighth *Responsorio* (*h*) it is said, *Let all perceive thy Help, who celebrate thy holy Conception.* There was also a religious Order erected by S. *Beatrix* in *Spain*, under the Title of the *immaculate Conception*, and approved by *Innocent* VIII. And in the time of *P. Alexander* VI. many Fraternities (*i*) were instituted and Temples erected in honour of the immaculate Conception, especially in *Portugal* and *Catalonia*. Also a Rule of Nuns (*k*) under the same Title, approved by *Julius* II. in divers Chapters of which Rule the *immaculate Conception* is asserted; as *Cap.* 2. Where a Form of Profession is proposed, and said that it is made for the Love of God, and in Honour of the *immaculate Conception* of the blessed Virgin. And *Cap.* 3. a Garment (*pallium*) of a blue Colour is decreed to be used, to signify that the Soul of the Virgin, from her first Creation, was altogether Holy and Celestial. This Pope also granted great Indulgences (*l*), as *Leo* X. did the like after him, to Persons of both Sexes, that in Devotion carried the Image of the Conception on their Breast. Temples and Altars are erected to the Memory of the same; and Pope *Julius* II. Pope *Adrian* VI. Pope *Gregory* XIII. and other Popes have granted plenary Indulgences in favour of the *immaculate Conception*; and *Pius* V. (*m*) when he reformed the *Breviary*, and took away some Feasts, yet required that of the *Conception* to be kept by the whole Church, and moreover gave Liberty to the *Franciscans* to recite the proper and *old Office of the Conception.* So that although they have not got of their Father what they have so long desired, yet he has done something for them, and they are very jocund upon it, and full of Consolation; as the Language of one of them proclaims it, (*n*) who thus breaks out: "O "blessed Virgin, I give immortal Thanks to thy Son, That the "Days are come, in which none dare so much as mutter that "thou wast conceived in original Sin. Oh! how many Friends "of

(*f*) Marial. ser. 3. p. 40.
(*g*) Ibid. p. 51.
(*h*) Raynaud. ibid. p. 136.
(*i*) Wadding. Legatio de Concept. p. 219.
(*k*) Raynaud. ibid. p. 154.
(*l*) Wadding. ibid. p. 220.
(*m*) Id. ibid. p. 222.
(*n*) Sherlog. Anteloquium in Cantic. Sec. 2. p. 114.

"of thine have cryed to Heaven with Groans unutterable, to "ſee that Day and could not ſee it; but thy poor Servant has "ſeen it, ſeen it indeed, and it has greatly gladded him: But "who has ſo ſteelly a Breaſt that will not be ſoftened, (*none, "doubtleſs, unleſs it be the hard-hearted Pope, who cannot relent*) "when all the World conſpires to aſſert the Innocency of the "Virgins Soul, for as to the Integrity of her Body none of the "Orthodox ever doubted it?

If after all this Stir about the *immaculate Conception*, any one be ſo curious as to ask, in what manner we are to conceive the bleſſed Virgin's Preſervation from original Sin to have been effected? They have Anſwers ready.

The laſt named Jeſuit (*o*) is of Opinion, "That when God "made the Covenant with *Adam*, he made him the Head of "all Mankind, and wrapt up their Fates and Wills in his, on-"ly with a particular Exception of *one Creature*, and that on-"ly in one Caſe, *viz.* If his Son ſhould require ſuch a Creature "for his Mother; for then it was not his Intention that the "Will of *that Creature*, in order to ſinful Actions, or the loſs "of Grace, ſhould be included in the Will of *Adam*.

(*o*) Idem in Cantic c. 1. v. 8. p. 347.

Others, who as *Bernardine* (*p*) ſays, ſpeculate the Matter more devoutly, think that the Seed out of which the bleſſed Virgin was to be conceived, was virtually preſerved by God in the Loins of *Adam* from all Infection, and tranſmitted through all Generations to her without any Stain, of which immaculate Seed ſhe was conceived moſt pure and immaculate: And he ſays, this is touched upon by the Pſalmiſt (*Pſal.* 89.) where God ſays (according to the vulgar Latin) *I have ſworn to David my Servant, That I will prepare thy Seed for ever, and build thy Seat from Generation to Generation.*

(*p*) Marial. ſer. 9. p. 105. *See alſo* Galatinus de arcan. lib. 7. c. 3.

SECT.

## SECT. V.

### *Concerning the Feast of the Virgin* Mary's *Conception.*

THere is nothing remains to be considered under this Head of the *Blessed Virgin's Conception*, save only the Institution of the *Feast* on *Decemb.* 8. in Memory and Honour of it. *Bellarmine* (*q*) confesses ingenuously, "That some of the *Feasts* "*of the blessed Virgin* are new and of a late Institution; For the "Feast of her *Nativity* begun, says he, in the time of S. *Ber*"*nard*, but was not publickly received by the whole Church, "till after the Decree of *Sixtus* IV. *in Extravaganti cum præex*"*celsa*, that is *Anno* 1476. *Petrus de Natalibus* (*r*) when he wrote (which was in the same Age) says, That this Feast was not kept *by a general Institution of the Church, but by the special Devotion of some Persons.*

(*q*) De cultu Sanctor. l. 3. c. 16.

(*r*) Catalog. Sanctor. lib. 1. c. 41.

It is a ridiculous Story that is told us by *Galatinus* (*s*) out of I know not what *Martyrology* of *J. Damascen*, That the blessed Virgin is said to be πρὸ συλλήψεως ἁγνὴ *Pure before her Conception:* Though *Canisius* (*t*) is not ashamed to mention it after him. *Baronius* (*u*) and *Bozius* (*x*) would give it the Credit of some Antiquity by a Greek Oration of *Leo* VI. Emperor (about the Year 886.) upon the Solemnity of the Virgin's Conception, extant in Manuscript in the *Sfortian* Library. But *J. Bapt. Thiers* (*y*) who has throughly examined this matter of Festivals, can find no mention of it among the *Greeks*, before the Constitution of the Emperor *Eman. Comnenus*, *Ann.* 1166. In some particular Churches of the *West*, it began to be observed a little earlier; and the forwardest we meet with in celebrating of it, were in *England*, though upon very slight grounds, and such as give it no Authority: For the Institution of it there depended upon very questionable Revelations; such as agree not well among themselves, and some of them so ridiculous, as to spoil their own Credit together with that which depends on them.

(*s*) De arcan. l. 7. c. 5.

(*t*) L. 1. de deip. c. 7.

(*u*) Ad Martyr. Rom. Dec. 8.

(*x*) De sign. Eccles. l. 9. c. 8.

(*y*) De Fest. dierum immi-nutione c. 17, 18. p. 90, 96.

The Story which is most generally received, as that which gave Rise to this Feast, is told us by *Pet. de Natalibus* (*z*), concerning S. *Anselm* whilst he was Prior in *Normandy*, before he was

(*z*) Catal. Sanctorum ubi supra.

was Arch-Biſhop of *Canterbury*, "That he ſailing to the Parts "of *Britany*, as he was returning, a great Tempeſt put the "Ship in extreameſt Danger, ſo that deſpairing of Safety, they "betook themſelves to the Help of God and the bleſſed Virgin, "and on the ſuddain one cloathed in the Habit of a Biſhop "came towards the Ship, walking upon the Waters, and cal-"ling for *Anſelm*, told him, that if he would eſcape the Dan-"ger, he muſt promiſe him before God, that he would year-"ly keep the Feaſt of the bleſſed Virgin's Conception, and per-"ſwade all he could to do the ſame, informing him that the "Day of her Conception was the Sixth of the Ides of *Decem-"ber*, and that the Office to be ſaid on that Day ſhould be the "ſame with the Office of the Nativity, only changing the Name "of *Nativity* into *Conception*. When *Anſelm* enquired who he "was that brought this Meſſage, he told him he was *Nicholas* "the Biſhop, and that he was ſent by the Mother of God to "reveal this to them, and to deliver them. *Anſelm* promiſed "to do as he was commanded, and confirmed it with a Vow, "upon which the Tempeſt immediately ceaſing and a fair "Wind blowing, they came ſafe to Shore. Thus the ſaid Feaſt "was firſt begun to be kept in S. *Anſelm*'s Monaſtery, and af-"terwards in the Church of *Canterbury* when he was preferred "thither.

That *Anſelm* was the Firſt that inſtituted this Feaſt in *England*, is acknowledged by *Simon Mepham* (*a*), who, in a provincial Synod at *London Ann.* 1328. made a Conſtitution to obſerve it, treading in the Steps of his Predeceſſor Venerable *Anſelm*, who, ſays he, ſuperadded this Feaſt to thoſe of bleſſed *Mary* that were more ancient.

(*a*) Vid. Thiers loc. citat. p. 323.

*Jacobus de Voragine* (*b*) mentions Three other Revelations requiring this Feaſt to be obſerved. The Firſt of which, is the very ſame for Subſtance with the former, only it is dated ſomewhat before it, and the Names are different: For he makes it to be in the time of *William the Conqueror*, about the Year 1070. and the Perſon to whom the Apparition was, when the Tempeſt threatned Shipwrack, to be one *Helſinus* (others call him *Elpinus*) the Abbot of *Ramſey*, the reſt agrees with what was ſet down before.

(*b*) Lombard. Hiſt. c. 188. *Which the old* Roman *Miſſal ſhows was the current Tradition* (*cited by* Balinghem. Peruas. Mar. p 27.) Triſorme prodigium edocens officium probat hoc ſolennium juſtum eſſe, Dum Abbas Naufragium, Sacerdos ſupplicium, Levita refugium vult adeſſe. *See his Notes upon it.*

The Second Revelation or Apparition is this. "In the Days "of *Charles* (*no body knows which*) King of *France*, there was "a Clerk, a Kinſman of his, a great lover of the bleſſed Vir- "gin, and one who daily read her *Hours* devoutly, who, by "the Advice of his Parents, conſenting to marry with a fair "and noble maid, and receiving the nuptial Benediction from a "Prieſt, after Maſs was ended, he remembred that he had "not read that Day the *Ladies Hours*; wherefore making all "go out of the Church, and ſending his Spouſe home, he read "the *Lady's Hours* hard by the Altar; and when he repeated "that Antiphona, *Thou art fair and comely, O Daughter of Je-* "*ruſalem*, ſuddenly the bleſſed Virgin appeared between Two "Angels, with Chriſt in her Arms, ſaying to him; If I be ſo "fair and comely, wherefore is it that thou leaveſt me, and "takeſt another Spouſe? Am not I fairer than ſhe is? Haſt thou "ſeen any ſo fair? He made Anſwer, O my Lady, thy Bright- "neſs excels all the Beauty of the World, thou art elevated a- "bove the Quires of Angels, what wouldeſt thou have me to "do? She anſwered, if thou wilt forgo thy carnal Spouſe for "my Love, thou ſhalt have me for thy Spouſe in the celeſtial "Kingdom; and if thou wilt ſolemnly celebrate the Feaſt of "my Conception yearly, upon the Sixth of the *Ides* of *Decem-* "*ber*, and preach the Celebration of it, thou ſhalt be crowned "with me in the Kingdom of my Son; after which Words, "the bleſſed Mother of Chriſt vaniſhed. The Clerk refuſing "to return home, became a *Monk* in another Country, and af- "ter a ſhort ſpace of Time, he was made the *Patriarch* of *Aqui-* "*legia*, and carefully celebrated the Feaſt of her Conception, "and ordained it to be kept yearly.

The Third Revelation, is a ſcandalous Story of a Prieſt, "a "devout Worſhipper of the Virgin, that uſed to ſing her *Hours*, "who, after he had been committing Adultery with another "Mans Wife, entered into a Veſſel to paſs over the River "*Seine*, and as he ſailed, ſung the *Virgin's Hours*, and when he "came to theſe Words, *Ave Maria, gratia plena*, being in the "midſt of the River, a company of Devils overturned the Veſ- "ſel and drowned him, carrying his Soul to Torments. On "the Third Day, the bleſſed Virgin with a company of Saints, "came to the place where the Devils tormented him, and "ſaid to them, *Why do you ſo unjuſtly puniſh the Soul of my Ser-* *vant?*

"*vant?* They anſwered, *We ought to have him, for he was taken* "*doing our Work.* The Virgin replied, *If they ought to have* "*him, whoſe Work he was imployed in, then he is mine; for when* "*you drowned him, he was ſaying my Mattins, ſo that you are* "*guilty of Injuſtice to me.* When ſhe had ſaid this, the Devils "fled away, and ſhe reſtored his Soul to his Body, and taking "him by the Arm, commanded the Waters to ſtand as a Wall "on the right hand and left, and ſo brought him from the Bot- "tom ſafe to his Harbour: Who falling down at her Feet, and "asking her what Return he ſhould make for her Kindneſs? "She deſired him for the future to have a care of committing "Adultery, and both to keep himſelf, and exhort others to "keep the Feaſt of her Conception upon the eighth of *Decem-* "*ber.* Upon the ſaying which, he ſaw her aſcend into Hea- "ven, and he led ever after a Hermit's Life, telling what had "befel him, and doing as he was commanded.

We are alſo told, (*c*) out of the Acts of S. *Oringa* (*alias Chriſtiana*) who died in *Etruria An.* 1310. how this Feaſt was celebrated in Heaven, being made known to her by a Revelation: For ſhe was rapt up in an Ecſtaſy into Heaven, and ſaw the bleſſed Virgin ſitting on a bright Throne by her Son, cloathed in a moſt precious Garment, with all the Saints rejoicing about her and keeping a ſolemn Feaſt. *Oringa* admiring the Cauſe of all this, and the whiteneſs of the Garment wherein the mother of God ſhone, Chriſt himſelf gave her an account of it, That on that Day they kept in Heaven the Feaſt of her *immaculate Conception*, who remaining a Virgin conceived and bore him who is the true God and Man, and that the whiteneſs of her Garment denoted the Prerogative of her ſingular Innocency.

(*c*) Raynaudus ubi ſupra p. 135.

Now what ſlender Credit is to be given to theſe Stories of Apparitions and Revelations, S. *Bernard* will tell us; who, it ſeems, himſelf had met with them, and treats them very courſly in his Epiſtle to the *Canons of* Lyons (*d*). *They produce a Writing of heavenly Revelation, as they call it: As if any one might not, in like manner produce a Writing, in which the Virgin ſeem'd to command the ſame thing* (*ſc.* the obſerving a Feaſt) *for her Parents, according to Gods Command ſaying, Honour thy Father and thy Mother.* (Little did he imagine that *Joachim* and *Anne* ſhould have had a Feſtival appointed for them, when he

(*d*) Epiſt. 174.

wrote this, which was not then thought of) *I am not apt to be moved by such Writings, which are neither back'd with Reason nor favoured by certain Authority.* And it's very observable that the Credit of this Feast decayed in a little time, even here in *England*, where it was first observed: For in a Council held by *Stephen Langton*, Arch-Bishop, at *Oxford An.* 1222. it was ordered (*e*) *That all the Feasts of blessed* Mary *should be kept, except the Feast of the Conception, for the celebrating of which no Necessity is imposed.* In this Council it is left at *Liberty*; and in another Synod, a while after, at *Worcester An.* 1240. under *Walter de Cantilupo* the Bishop there, where the Feasts of his Dioceſs are mentioned, this is left out (*f*), and the same Synod reckoning the Feasts of the Church of *Salisbury*, does also again omit this.

(*e*) Concil. Labbe tom. 11. part. 1. p. 274.

(*f*) Thiers. ibid. c. 20. p. 105.

The earliest time in any other Church, is the Observation of it in *France*, *An.* 1215. in a Decree of *Galo* and *Simon*, Legates of Pope *Innocent* III. related by *Bochellus* (*g*) in these Words. *This Day the Conception of blessed* Mary *is celebrated by the Command of the Apostolick Chair.* Which, as *Thiers* observes (*h*), argues that it was not observed in *France* before that Synod, for then it would have only been recited, as other Feasts there are, without adjoining this special Admonition.

(*g*) Lib. 4. decret. Eccl. Gallic. tit. 9 c. 13.

(*h*) Ibid. p. 323.

But all this reaches only to some particular Churches, not to the universal Observation of it; for it was opposed as an Innovation by many, and great Men. S. *Bernard* is very sharp against it (in the forecited Epistle to the *Canons of Lyons.*) "We wonder, says he, what some of you mean, to bring in "a new Solemnity, which the Custom of the Church is igno- "rant of, which Reason does not prove, nor ancient Traditi- "on commend. What are we more learned or Devout than "the Fathers? We dangerously presume whatsoever in such "things their Prudence did pass by. And if so, what reason "for the Feast of the Conception? How, I say, can her Con- "ception be asserted to be Holy, which was not of the Holy "Ghost, not to say that it is of Sin; and can it have a Festival "when it is not Holy? The glorious Virgin will willingly be "without this Honour, where either Sin is honoured, or "Sanctity seems to be falsly brought in. This presumed No- "vity will no ways please her against the Custom of the "Church; it is the Mother of Temerity, the Sister of Superſti-

"perſtition, the Daughter of Levity, *&c.* *Petrus Cellenſis* (*i*) defends this Cenſure of S. *Bernard* againſt *Nicholas* a Monk of S. *Albon*, who had objected to him that S. *Bernard* had recanted what he had written concerning the bleſſed Virgin's Conception in a Viſion to one of his College of *Clervaux* (which I before recited) when he appeared with a black Spot upon his Breaſt, array'd in ſnow-white Garments. To whom *Petr. Cellenſis* anſwers; "I believe the Goſpel, not Dreams, con-"cerning the bleſſed Virgin, and if I be otherwiſe minded than "I ought, God will reveal this alſo, when and how he pleaſes: "In the mean time, while the Voice is above the Firmament, "and does not deſcend ſo low as to us, I beg that the Dark-"neſs of our Ignorance may be enlightned, not by thee, but "by the Father of Lights.

(*i*) (*i*) Lib. 9. Epiſt. 10.

The ſame is the Opinion of *Jo. Beleth* (*k*), a *Paris* Divine, who ſays, "Some have at ſome times celebrated the Feaſt of "the *Conception*, and perhaps yet obſerve it; but it is not au-"thentical nor approved, but rather ſeems to deſerve to be "prohibited, for ſhe was conceived in Sin.

(*k*) De divin. Offic. c. 146.

With whom agrees alſo *Durandus Mimatenſis*, (*l*) who, ſhewing that only Four Feaſts of the Virgin were obſerved by the Church, adds; "Some indeed make a Fifth Feaſt, *viz.* of the "Conception of bleſſed *Mary*, ſaying, That as we celebrate the "Death of the Saints, not becauſe of their Death, but becauſe "they are eternally happy; ſo in like manner the Feaſt of the "Conception may be kept, not becauſe ſhe was conceived, or "conceived in Sin; but becauſe ſhe was conceived the Mother "of our Lord, affirming that this was revealed to a certain "Abbot in danger of Shipwrack, which Story is not Authen-"tick: So that this Feaſt is not to be approved, ſeeing ſhe "was conceived in Sin, to wit, by the Commixture of Male "and Female.

(*l*) Rational. divin. offic. l. 7. cap. 7.

Thus I have largely conſidered the Matters that relate to the bleſſed Virgin's *Conception*; and upon the whole may well conclude and ſay, From that Church where her Conception without Sin paſſes for a *pious Opinion*; and which ſuffers this Petition to be put up in her Litanies, (*m*) *Per immaculatam conceptionem tuam, libera nos mediatrix noſtra: O our Mediatreſs, deliver us by thy immaculate Conception*, Good Lord deliver us!

(*m*) S. Litaniæ variæ Coloniæ 1643. p. 63.

CHAP.

# CHAP. II.

## *Of the blessed Virgin's Nativity.*

### SECT. I.

*Devotions to her, with Relation to her Birth.*

THE Devotions for her Nativity being, for the most part, the same with those upon the Feast of her Conception, there remains not much to be added under this Head.

*The old* Roman *Missal, and Missal* Cluniac. *begins thus.*

Nativitas Mariæ Virginis
Quæ nos lavit à labe criminis
Celebretur hodiè,
Dies est lætitiæ.

*Let's celebrate the Virgin's Birth to Day*
*With Joy, who wash'd our sinful Stains away.*

*The Missal of* Sarum *thus begins on the Nativity of blessed* Mary.

Gaudeamus omnes in Domino, diem Festum celebrantes sub honore Mariæ Virginis, de cujus nativitate gaudent Angeli, & collaudant filium Dei.

*Let us all rejoice in the Lord, celebrating a Festival in honour of the Virgin* Mary, *for whose Nativity Angels rejoice, and praise together the Son of God.*

Psal. 45. Audi filia & vide, inclina aurem tuam, quia concupivit Rex speciem tuam.
Specie tua & pulchritudine tua intende prosperè, procede & regna.

*Hear O Daughter, and see, and incline thine Ear, for the King hath desired thy Beauty.*
*In thy Beauty and Comliness advance prosperously, proceed and reign.*

*Vers.*

*Verſ.* Per te, Dei genitrix, nobis eſt vita perdita data, quæ de cœlo ſuſcipiſti prolem, & mundo genuiſti ſalvatorem.

Verſ. *By thee, O Mother of God, the Life that we had loſt is given to us again, who didſt receive an Offs-ſpring from Heaven and beget a Saviour to the World.*

*In a following Sequence we have theſe Expreſſions.*

O Virgo ſola, mater caſta
Noſtra crimina ſolvens, da regna,
Queis beata regnant agmina.
Potes enim cuncta ut
* *Cæli* in Miſ. Attreb. *mundi regina
Et jura cum Nato omnia
Decernis in ſæcula.

*Bleſs'd Virgin, and chaſt Mother too,*
*The Bands of all our Crimes undo,*
*That by thy Gift we may attain,*
*That Kingdom where the Saints do reign;*
*To every thing thy Power extends,*
*To thee, as Queen of Heaven, it bends:*
*Nothing to thee can ever be deny'd,*
*Who, with thy Son all Titles doſt divide.*

*In the Reformed* Roman *Breviary, on the Feaſt of her Nativity,* September 8.

*Capitulum. Eccluſ.* 24.
Ab initio & ante ſæcula creata ſum, & uſque ad futurum ſæculum non deſinam, & in habitatione ſancta coram ipſo miniſtravi.

*From the Beginning, and before Ages I was created, and ſhall never fail, and I miniſtred before him in the holy Habitation.* (Thus tranſlated by themſelves in the Office of the Virgin. *Lat. & Eng.* p. 47.)

*Hymnus.*
Ave Maris ſtella,
Dei Mater alma,
Atque ſemper Virgo,
Felix cœli porta.
Sumens illud Ave,
Gabrielis ore,

*All hail Star of the Sea,*
*Gods Mother clear and bright,*
*The happy Gate of Bliſs,*
*And ſtill in Virgins plight.*
*Receiving that all hail* (Ave)
*Which* Gabriel's *Mouth did give,*

Funda

Funda nos in pace,
Mutans Evæ nomen.
Solve vincla reis,
Profer lumen cæcis,
Mala noſtra pelle,
Bona cuncta poſce.
Monſtra te eſſe matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit eſſe tuus.
Virgo ſingularis,
Inter omnes mitis,
Nos culpis ſolutos,
Mites fac & caſtos.
Vitam præſta puram,
Iter para tutum,
Ut videntes Jeſum,
Semper collætemur.
Sit laus Deo patri,
Summo chriſto decus,
Spiritui ſancto,
Tribus honor unus.
*Amen.*

*Establiſh us in Peace,*
*Changing the Name of* Eve.
*The Guilties Bands unbind,*
*Blind Men their Sight aſſure,*
*Ill things from us expel,*
*All Good for us procure.*
*A Mother ſhew thy ſelf,*
*He take our Plaints by thee,*
*Who being for us born,*
*Vouchſaf'd thy Son to be.*
*O rareſt Virgin pure,*
*Meekeſt of all that waſt,*
*Diſcharged of our Sin,*
*Make thou us meek and chaſt.*
*Grant that our Life be pure,*
*Make ſafe for us the way,*
*That while we Jeſus ſee,*
*Our Joy may laſt for ay.*
*To God the Father Praiſe,*
*To Chriſt high Worſhip be,*
*And to the Holy Ghoſt,*
*One Honour unto three.*
Amen.

*Oratio.*

Famulis tuis quæſumus Domine cœleſtis gratiæ munus impertire; ut quibus beatæ virginis partus, extitit ſalutis exordium, Nativitatis ejus votiva ſolemnitas pacis tribuat incrementum.
*Per Dominum.*

A Prayer.

*O Lord, we pray thee beſtow upon thy Servants the Gift of heavenly Grace; that as the bleſſed Virgin's Birth has been to us the beginning of Salvation, ſo the vowed Solemnity of her Nativity may afford to us increaſe of Peace.* Through our Lord.

*Lect.* 1. *Cantic. Canticor.*

Oſculetur me oſculo oris ſui, quia meliora ſunt ubera tua vino, *&c.*

*Reſp.* Hodie nata eſt beata virgo maria ex progenie David,

*Let him kiſs me with the kiſſes of his Mouth; for thy Breaſts are better than Wine,* &c.

R. *To day was born the bleſſed Virgin* Mary *of the Proge-*

*ny*

per quam ſalus mundi credentibus apparuit, cujus vita glorioſa lucem dedit ſæculo.

*ny of* David, *by whom the Saviour of the World appeared to Believers, whoſe glorious Life gave Light to the World.*

*Reſp.* Beatiſſimæ virginis Mariæ Nativitatem devotiſſimè celebremus, ut ipſa pro nobis intercedat ad Dominum Jeſum Chriſtum.

After the Second Leſſon.

Reſp. *Let us moſt devoutly celebrate the Nativity of the moſt bleſſed Virgin* Mary, *that ſhe may intercede for us with our Lord Jeſus Chriſt.*

*Reſp.* Ora pro populo, interveni pro clero, intercede pro devoto fœmineo ſexu: Sentiant omnes tuum juvamen, quicunque celebrant tuam ſanctam nativitatem.

After the Eighth Leſſon.

Reſp. *Pray for the People, intervene for the Clergy, intercede for the devout Female Sex; let all thoſe perceive thy Help, whoſoever celebrate thy holy Nativity.*

*Ad Laudes.* *Anaph.*

Regali ex progenie maria exorta refulget; cujus precibus nos adjuvari mente & ſpiritu devotiſſimè poſcimus.

Mary *ariſing from a royal Stock ſhines brightly; we beg with the greateſt Devotion of Mind and Spirit to be helped by her Prayers.*

( Thus tranſlated in the Latin and Engliſh Office forenamed. )

*Hymnus.*

O Glorioſa Virginum,
Sublimis inter ſidera
Qui te creavit, parvulum
Lactante nutris ubere.
Quod Heva triſtis abſtulit,
Tu reddis almo germine;
Intrent ut aſtra flebiles,
Cœli recludis cardines.

*O Virgin ſet in Glory great,*
*Among the Stars in high degree;*
*Whoſe Breaſts, when he was yet a Child,*
*Gave Suck to him that formed thee.*
*By thy fair Bloſſom thou reſtor'dſt*
*That which ſad* Eve *away had given;*
*That wailing Wights might mount the Stars,*
*Thou haſt ſet ope the Gates of Heaven;*

Tu regis alti janua
Et aula lucis fulgida;
Vitam datam per Virginem
Gentes redemptæ plaudite.

*The Gate thou art of the high King,*
*The Port of Light that glisters clear;*
*Since Life was given by a Maid,*
*Let freed Men shew joyful cheer.*

*On the Ninth of* September, *the Second Day after the Octave of blessed* Mary's *Nativity, we have these Three Lessons taken out of the* 18. Sermo de Sanctis, *attributed to S.* Austin (though certainly none of his.)

*Lect.* 4.

Exultat Maria, & matrem se læta miratur, & de spiritu sancto se peperisse gaudet: Nec quia peperit innupta terretur, sed quia genuerit cum exultatione miratur. O fœmina super fœminas benedicta, quæ virum omnino non novit, & virum suo utero circumdedit! Circumdedit virum Maria Angelo fidem dando, quia Heva perdidit virum, serpenti consentiendo. O felix obedientia, O insignis gratia! quæ dum fidem humiliter dedit, cœli in se opificem incorporavit: Hinc promeruit gloriam, quam ipsa postmodum hausit. Ecce ait, ex hoc beatam me dicent omnes generationes.

Mary *exults, and joyfully admires to see her self a Mother, and is glad she was with Child by the Holy Spirit: Neither was she frighted that she was with Child being unmarried, but she wondred with Exultation that she had begot a Child. O Woman, blessed above all Women, who never knew a Man, and yet encompassed a Man in her Womb!* Mary *compassed a Man by giving credit to the Angel, as* Eve *destroyed Man by consenting to the Serpent. O happy Obedience, O remarkable Grace! Who, while she humbly consented, did incorporate the Maker of Heaven within her self. Hence she merited the Glory, which she afterwards gained. Behold, says she, from henceforth all Generations shall call me blessed.*

*Lect.* 5.

O beata Maria, quis tibi digne valeat jura gratiarum, ac laudum

*O blessed* Mary, *who is able to make worthy Returns of Thanks*

laudum præconia rependere, quæ ſingulari tuo aſſenſu Mundo ſuccurriſti perdito? Quas tibi laudes fragilitas humani generis perſolvat, quæ ſolo tuo commercio recuperandi aditum invenit? Accipe itaque quaſcunque exiles, quaſcunque Meritis tuis impares gratiarum actiones. Et cùm ſuſceperis vota, culpas noſtras orando excuſa. Admitte preces noſtras intra Sacrarium exauditionis, & reporta nobis antidotum reconciliationis.

*and Praiſes to thee, who by thy ſingular Conſent did'ſt ſuccour the loſt World? What Praiſes can the Frailty of humane Nature pay to thee, who, only by thy commerce haſt found a Paſſage to our Recovery? Accept therefore our Thankſgivings, though never ſo poor and unſuitable to your Merits: And when you ſhall receive our Devotions, by your Prayers excuſe our Faults: Admit our Prayers within the holy Place of your Audience, and bring back to us the Antidote of Reconciliation.*

*Lect. 6.*

Sit per te excuſabile, quod per te ingerimus; fiat impetrabile, quod fida mente poſcimus. Accipe quod offerimus, redona quod rogamus, excuſa quod timemus; quia tu es ſpes unica peccatorum. Per te ſperamus veniam delictorum, & in te beatiſſima noſtrorum eſt expectatio præmiorum. Sancta Maria, ſuccurre miſeris, juva puſillanimes, refove flebiles, ora pro populo, interveni pro clero, *&c.*

*By thee let every thing be excuſed eaſily, which we bring in by thee, and eaſily obtained, which we requeſt with a faithful Mind. Accept what we offer, give us what we ask, excuſe what we fear; for thou art the only Hope of Sinners: By thee we hope for the Pardon of our Offences, and in thy bleſſed Self is our Expectation of being rewarded: O holy* Mary, *ſuccour the Miſerable, help the Faint-hearted, refreſh thoſe that mourn, pray for the People, intercede for the Clergy,* &c.

The *late Contemplator* has invited us to celebrate her *Nativity* in this manner, *p.* 50.

*The Praiſe.*

Hail *Mary*, full of Grace, our Lord is with thee, *&c.*

*The Hymn.*

The morning Star doth ſpread its Ray,
The Sun e'er long will make clear Day:
Welcome great *Mary*, Herald of Peace,
Rich Spring of Grace, which never ceaſe.
This new-born Light, which chears our Earth,
Sums the Worlds Bleſſings in her Birth;
God's Mother is this Day reveal'd,
Heav'ns Treaſures are in her unſeal'd.

*Glory be to* Jeſus *and* Mary;
*As it was, is, and ever ſhall be*, Amen.

*Anaph.* Who is ſhe that cometh forth, as the Dawning of the Day, beautiful as the Moon, choſen as the Sun?

*Pſalm* 44.

My Heart ſhall power forth Words of Joy, becauſe *Mary* the *Mother of Jeſus* is born.

Above all Women beautiful is *Mary*; Grace is ſpread through her Soul.

Rejoice, triumph and Advance, for thou art amiable and acceptable to God our King.

Juſtice, Truth and Meekneſs are thy Ornaments; the Hand of God hath wrought them in thee.

Every Creature ſhall bleſs the Hour of thy Birth, becauſe Jeſus covets thy Beauty.

*Anth.* Who is ſhe?
*Verſ.* *Mary* the Mother of Jeſus is born.
*Reſp.* Let Heavens and Earth ſing forth her Praiſe.

*Let us Pray.*

Grant unto us thy Servants, O Lord, thy Gifts of heavenly Grace, that the Birth of holy *Mary* may increaſe our Acceptableneſs unto thee; ſince thy Son *Jeſus*, who was born of her, is the Beginning of our Salvation; through the ſame Jeſus Chriſt our Lord, *Amen.* (*This is but an ill and diſguiſed Tranſlation of the former Collect*: Famulis tuis quæſumus, Domine, &c.)

SECT.

## SECT. II.

### *Concerning the bleſſed Virgin's Nativity, and the Circumſtances of her Birth; with Remarks thereupon.*

AS we have hitherto found a great many bold Aſſertions obtruded on us without any cogent Proof; ſo the Reader muſt expect the ſame Entertainment ſtill; and it cannot well be otherwiſe, where both Scripture and ancient genuine Authorities are wholly ſilent, as they are in the Things that concern her Nativity. There are indeed Prophecies in the holy Bible concerning her, but not as ſhe is the *Daughter of Anne*, but the *Mother of Jeſus*; not to tell us how ſhe was conceived and born, but that a *Virgin* ſhould conceive, and *the Holy one* ſhould be born of her: Even the Verſes we now have of the pretended *Sibylls*, ſay very little more than that of her.

But the Men of this Church cannot be contented and at reſt, till they have filled every Stage of her Life with Wonder and Miracle. So they have done here in her Birth; the Circumſtances whereof they make as glorious as poſſible may be, and to run parallel in moſt things with thoſe that are related of our Saviour. The oft-cited bold Jeſuit (*a*) thinks it not enough to call her (what the Scripture calls the Meſſiah) *The Deſire of all Nations*; but, he adds, *That this Woman was in their Wiſhes before her Son, though he was much more noble and neceſſary for Mankind.* Abraham *rejoiced to ſee the Day of Chriſt, he ſaw it and was glad; but long before* Abraham, Adam *and* Eve *rejoiced to ſee the Day of* Mary, *they ſaw it and were glad.* Wherein he is ſeconded by another of his Society, (*b*) ſaying, *We ought to believe that* Adam *foreſaw this Nativity to the rejoicing of his Heart.* So did *Seth* too, if you will believe the Relation of *J. Gerbrandus* (*c*), who tells us, that in the Year 1374. *Sibylla* Queen of *Hungary*, cauſing Workmen to dig in the Valey of *Jehoſaphat*, they found a Tomb made of Brick, with a Body in it entire, over whoſe Head was a Tablet with this Inſcription in Hebrew Characters, *I* Seth, *the Third born Son of* Adam, *believe in Jeſus Chriſt the Son of God, and in the Virgin*

(*a*) Pozæ Elucidar. l. 2. trac. 6. p. 494.

(*b*) J. Bonifacius de vit. & mirac. B. Virginis l. 1. c. 5.

(*c*) Chronic. Belgic. l. 31. c. 26.

*Virgin* Mary *his Mother, who shall come from my Loins.* A very likely Story! Much of the same Nature and Credit with that which is mentioned by *Aquinas* (*d*), of an Inscription upon a Plate of Gold found in a Tomb, which propheſied thus, *Christ shall be born of a Virgin, and I believe in him; O Sun, thou shalt see me again about the time of* Irene *and* Constantine. Or like that Table which *J. Boniface* (*e*) relates out of *Cassinæus*, That in the Sepulchre of *Plato*, was a Plate of Gold found with this written on it: *I believe in Christ who shall be born of a Virgin, suffer for Mankind, and rise again the Third Day.*

(*d*) Summa Theol. in 2. secundæ qu. 2. art. 7.

(*e*) Lib. citat. 2. p. 137.

Neither will theſe Prophecies ſuffice, unleſs Miracles alſo prepare her Way, and accompany her into the World. *Baronius* (*f*) is contented to tell us in general, *That great Things, and altogether admirable, such as cannot worthily be expreſs'd, did precede the Birth of* Mary *the Mother of God*: And every one that queſtions this, he brands for a *Man of a narrow Soul, and for one out of his Wits.* And his Reaſon for it is very admirable: Becauſe we know that great and ſtrange Things went before the Birth of *Sampſon* and *Samuel*, *Jeremiah* and *John the Baptiſt*; and who *can think ſo abjectly and meanly of God, or be ſo mad as to affirm, That he did greater Things, and was more liberal to his Servants than to his Mother, to the Friends of the Bridegroom than to his Spouſe?* (Or, if you will, to the *Handmaid* rather than to the *Lady*, for in the Language of another Cardinal (*g*), *Every faithful Soul is a Handmaid of the Virgin; nay more, even the Univerſal Church it ſelf.*) If the *Cardinal* had been ſpeaking of the Graces that were neceſſary to make her beloved of God, or neceſſary to her Salvation, his Reaſoning might have been allowed; but ſpeaking of Gifts (the *gratiæ gratis datæ*, as the Schools ſpeak) which are meaſured by no Rule, but only the Pleaſure of God, who gives them as he thinks fit, being at perfect Liberty herein, both as to the Kind and the Degree; it is great Preſumption to argue and reaſon from what has been done for one, to what will be done for another: Becauſe God may deny that, for ſecret Reaſons of his own, to one, which he may beſtow upon another: And thus, for Inſtance, he may reſolve to make *Sampſon*'s Birth Conſpicuous by a Miracle, and to conceal that of the bleſſed Virgin, and therefore work none when ſhe was born. Not that I affirm that he did not, but that he not having told us that he did,

(*f*) Apparat. ad Annal. n. 40.

(*g*) Bonaventure in Speculo. c. 1.

did, no Man can reaſon (unleſs he were as Wiſe as God, or a Privy-Councellor of Heaven) that God muſt do it, or if he does not, that he is too ſparing where he ought to be more liberal in his Donations. And I am afraid, upon theſe Principles and Arguings, we ſhall have but a ſorry Account, why the Apoſtles, that were but *Servants*, had the Power given, not only of doing the ſame Works that the *Son of God* did, but *greater than thoſe*; which we are ſure is true, becauſe Chriſt foretold it; or why this bleſſed Mother did not work greater Miracles than any of the Apoſtles, which we are ſure ſhe did not, but ought to have had ſuch a Power given her, by the ſaid Reaſoning of the *Cardinal*. However he was ſo wiſe, as not to mention in particular any Miracle at her Birth, as well knowing, that none could be produced, unleſs he made uſe of thoſe fabulous Authors to vouch for them, which he had before diſcarded.

But we have a Jeſuit (*h*) to help him out even here alſo, who ſeldom fails at a dead Lift, whoſe Fancy and Invention is ſo pregnant, that he can accommodate any wonderful Story to his Purpoſe: For *Joſephus* (*i*) mentioning a Tradition, That all the time *Herod*'s *Temple* was a building (which he makes to be about Eight Years) it never rained on the day-time, but all Showers fell by Night, that the Work might not be Interrupted; he takes the Story for granted; only what *Joſephus* thought was ordered for the Service of the Temple, he forſooth will have theſe Night-ſhowers to fall in honour of the Virgin, whom he would have to be born at this time; and to give it ſome Colour, heaps up a deal of forced and metaphorical Stuff concerning her, not deſerving to be mentioned. He alſo (*k*) hooks in that Miracle S. *John* mentions (*Chap.* 5.) of healing at the Pool of *Bethesda*: This Wonder he will have, no body knows why, to happen in the Month of *September*, when the bleſſed Virgin was born; and having found in ſome Authors that *Joachim* had a Houſe by that Pool, and that ſhe was born there, he preſently concludes that this Miracle was yearly iterated in honour of her Birth, and he thinks it firſt began at the time when ſhe was born, and that the Virtue that was in it to cure the Sick and Impotent that were let down into it, was contracted, *ex vicinia hujus domus*, by its Neighbourhood to this Houſe: He finds alſo a Myſtery in it (*l*) *That ſhe waſhes away*

(*b*) Toza ib. l. 2. tract. 7. c. 1.

(*i*) Antiq. 15. cap. 14.

(*k*) Id. ib. c. 2.

(*l*) Ibid. c. 7.

*away our Filth, like that Pool, and was born there to shew how tender her Care is of Sinners.*

"We are further informed (*m*) That a numerous Multitude "of Blessed Angels, at the time of her Birth, out of every Order "did descend from Heaven, and with ravishing Musick of all "sorts, played the Spouse of the eternal King into the World, "singing sweet Songs of ineffable Melody. For thus, because we read that Angels with their Songs of Praise ushered our Saviour into the World, we must believe that they performed the same Office to his Mother also at her Birth. Nay, *Poza* (*n*) would have us think that not only Angels Songs and Harmony were then heard, but that all other Creatures testified their Joys, *Because they were all renewed by* Mary *to their pristine State and Condition*; I suppose he means before the Fall. *Pelbartus* (*o*) tells us out of one *Theophilus* (no doubt, an ancient and authentick Historian) "That on the Day of *Mary*'s Nati-"vity the Sun shone twice as bright as he was wont; and on "that Night the Moon shone almost as bright as the Sun, and "that cloudiness that darkens her Face for a time, did not ap-"pear from the Day of her Birth (I suppose he means to the next new Moon) "but it shewed like one great bright Star about the "middle of the lunar Globe. This Miracle had been better calculated for the Day of her *Conception*, especially that of the Moon having no Spots, for then it would have admirably declared, that the blessed Virgin, whom they call the Queen of Heaven and the mystical Moon (*p*) had no Spot or Stain of original Sin in her Conception.

(*m*) Barnard. de Bust. Marial. p. 2. ser. 3.

(*n*) Ib. l. 2. tract. 5. c. 3.

(*o*) Stellar. l. 5. p. 2. art. 2. c. 9.

(*p*) Max. Sandæus *Entitles his Book of the Virgin*, Luna Mystica.

As for the Year when she was born, they give us a formal Account of that too, for thus *Chr. à Castro* (*q*) has summ'd it up: "She was born *September* 8. on the Fourteenth day of "the Moon, on a *Saturday*, because the Dominical Letter on "that Year was *G*. Fifteen Years before Christ was born, on the "Fourth Year of the 190 *Olympiad*; 738 Years from the build-"ing of *Rome*; *L. Domitius* and *P. Corn. Scipio* being Consuls; "27. Years from the first Consulship of *Augustus*; from "the Victory at *Actium* 15. in the Eighteenth Year of *Herod* "the King; from the beginning of the World 4073, &c. *Baronius* sets it (*r*) one Year sooner. If you ask how they came to know this so exactly? I answer, it depends chiefly upon this Supposition, That the Virgin was Fifteen Years of Age when

(*q*) Hist. deip. c. 2. p. 85.

(*r*) Apparat ad Annal. n. 48.

when Chriſt was born. And how know they that? I am ſure, not by *Baronius's* Reaſon (*s*), That it was the Cuſtom of the Jews to marry their Daughters when they were adult; for that concludes no more for her being Fifteen, than Fourteen or Sixteen Years of Age: Nor by the Teſtimonies of any of the Ancients of undoubted Authority; for all that he produces for it, is only a Fragment in *Nicephorus* (*t*) of *Euodius* Biſhop of *Antioch* and Succeſſor to the Apoſtles, in an Epiſtle of his called *Lumen*, though the Cardinal confeſſes that he never met with any ancient Writer that took notice of ſuch a Work of his; and if any one examine it (as we may have occaſion afterwards) he will find it plainly to be a Counterfeit; or as Biſhop *Mountague* (*u*) cenſures it, *That it was never the Iſſue of any of the Children of Light, but the misbegotten and misborn Changeling of an heretical Father.*

(*s*) Ibid. n. 47.

(*t*) Eccleſ. hiſt. l. 2. c. 3.

(*u*) *Acts & Mon.* num. c. 8. p. 535.

But ſtill if all this were granted about the Year, it makes nothing for the Month and Day of her Nativity, which ſtill remains as uncertain as before. In this they muſt be beholden to Eccleſiaſtical Tradition and its teaching, (*x*) from whence they have learn'd many other great Secrets, and that determines it on the Eighth of *September*; only they have an admirable Art to back it with Motives of *Congruity*, as here in this Caſe. *Congruum fuit, &c.* Says *Carthagena*, (*y*) *That ſhe who was to be for ever a Virgin, ſhould be born in the Month of* September, was very congruous, becauſe in that Month the Sun going out of the *Sign of Leo*, enters into the *Sign of Virgo*; which plainly enough foreſignified, That *God, who otherwiſe roared like a Lion, according to that*, Vengeance is mine and I will repay, *ſhould now be born like a Lamb of the meek Ewe* Mary, *and like an Unicorn, ſhould lay aſide all his Fierceneſs in the Lap of the Virgin.* Another (*z*) ſays, "This was a very conve-"nient Seaſon for her Birth, that as the World, according to "the commoneſt Opinion, was created in the Month of *Sep-*"*tember*, ſo the new Creation of it ſhould begin at the ſame "time: Beſides, we know that this Month does commonly a-"bound with Diſeaſes, and therefore it is no wonder, if at "that time in which Dangers appear, the Medicine and Re-"medy againſt every Sickneſs ſhould be ſent. (Though theſe Reaſons ſeem to conclude ſtronglier for the Birth of our Saviour in that Month, than for hers.) Nay, in this way of Con-

(*x*) Raynaud. Dipt. Mar. p. 24.

(*y*) De arc. Deip. l. 2. hom. 2.

(*z*) Gononus Chron. Deip. p. 3.

gruity, they can tell us the very time of the Day when she was born, that it was in the dawning of the Morning before Sunrise, (*a*) that so this Circumstance of Time might answer to the Mystery, who in the Hymns is called, *Solis justitiæ aurora, The Morning of the Son of Righteousness.* As for the *Place where she was born*, they are not so well agreed. *Poza*, as we heard before, will have her to be born at *Jerusalem*, and he brings (*b*) S. *Briget*'s Revelations (*c*), and others to countenance it. But the most common Opinion is that which *Baronius* (*d*) mentions, That she was born at *Nazareth:* So says also the Counterfeit Epistle of S. *Jerome*; and the Table that hangs up in the holy House at *Loretta*, makes that Church to be a Chamber of the House of the blessed Virgin at *Nazareth*, in which she was born and educated, and afterwards received in it the Salutation of the Angel *Gabriel*. This Chamber was taken from *Nazareth* by Angels, and carried over-Sea, and after some Removes, was at last placed by them where it now stands in *Italy*, by a High-way side. *Chr. de Castro* (*e*) says that she was born at *Nazareth, Inter ovium balatus, pastorumque hilares concentus, among the bleatings of Sheep, and the joyful Consorts of Shepherds*: And afterwards in his Notes adds, *It is probable that* S. Anne *came over to* Joachim, *while he lived with his Shepherds, and there brought forth the holy Child*; adding in the Margin, That *Mary* was born in the House of a Shepherd: For which he cites *J. Damascen.* Lib. 4. fid. Orthod. c. 15. *Editur partu in ovilis ipsius Joachim domo.* Wherein *Castro* commits a gross Mistake; for the Words of *Damascen* in the Greek are these, παῖδα (Sc. Virgo) ἣ ἐν τῇ τῆς προβατικῆς τῆς Ἰερουσαλὴμ οἴκῳ where προβατικὴ is not a Shepherds Dwelling, but signifies the Place in S. *John* c. v. 2. ὅτι τῇ προβατικῇ, &c. *In the Sheep-Market* we translate it, or Gate, *there was a Pool called Bethesda*: And he means, no doubt, that House of S. *Anne* at *Jerusalem*, which *Adricomius* (*f*) mentions, and places hard by the Pool of *Bethesda*, and where, he says, *Joachim* and *Anne* often lived, and where blessed *Mary* was conceived (for he makes her also to be born at *Nazareth*.) This appears by another place in *Damascen* (*g*), where he wishes all good Luck to this *Probatica*, calling it *Patrium Reginæ domicilium*; and after mentions how *once a Year it of old received the Angel that troubled the Waters, and restored one Person to Health:* This by the way. However it be, whether.

(*a*) Raynaudus ibid.

(*b*) Ib. tract. 8. c. 3.

(*c*) L. 5. c. 13.

(*d*) Apparat. n. 48.

(*e*) Hist. deip. c. 1. p. 60.

(*f*) Theatr. terræ sanct. Jerusalem, n. 37. p. 153.

(*g*) Orat. 1. de Nativ. Virg.

ther as to the Place *Damaſcen* be in the Right or no, *we* need not much trouble our ſelves, but it concerns them much, who are reſolved to believe the Fable of the Houſe at *Loretta*, which this plainly contradicts.

Theſe curious Inquirers into her Birth, that nothing may eſcape them, conſider whether ſhe came into the World the common way; and one of them (*b*), after all his Search profeſſes, That he cannot yet reſolve, whether ſhe came out of S. *Anne*'s Womb with her Head or Feet formoſt: Only he has diſcovered to us thus much, That ſhe might, if ſhe pleaſed, have come with her Feet foremoſt: For, ſays he, ſhe having in the Womb the uſe of her Reaſon; ſhe might have contracted her Arms and other Parts cloſe together, and then there would have been no more Difficulty in this, than in the other common Way.

(*b*) Poza ib. l. 2. tract. 15. c. 3.

It would be a great Miſtake to think, That when ſhe came into the World, ſhe cryed as other Children do. No, ſays one (*i*), "She neither ſighed nor cryed, but expreſſed great "Joy in her Face, ſmiling upon thoſe that looked on her, and "rejoiced with a multitude of Angels that ſang ſweet Songs at "her Birth: Which the former *Virtuoſo* (*k*) aſcribes to that perfect Wiſdom wherewith ſhe was endued from her Conception, and her grave Conſtancy, not to be altered by this new Sight of the Fabrick of this World. Nay, ſo far was ſhe from crying her ſelf, when ſhe was born, That ſhe did not ſo much as make her cry out that bare her. Thoſe that think that S. *Anne* conceived her *without Pleaſure*, conclude from thence, that ſhe brought her forth *without Pain*; beſides the Congruity of it (*l*), That ſhe, who by her Birth, brought Joy to all the World, ſhould not tear her Mother with grievous Pangs. But the skilful *Poza* (*m*) goes further (as he commonly flys at all) and ſays, "That by a Miracle, and God's Kindneſs, S. *Anne*, when "ſhe went with Child of her, felt no Burden, and in her Child-"bed ſhe had no Sorrows, for it was without Pain, without "the Help of Midwives, without fainting of Spirits, or con-"ſequent Uncleanneſs; ſo that excepting the Miracle of the "Virginity of the Mother of God, before and after her bring-"ing forth, all the other Wonders are alike in the Birth of "*Mary* and *Jeſus*. He alſo concludes, (*n*) That the Body of the bleſſed Virgin did ſhine at her Birth with exceeding Bright-

(*i*) Bernard. de Buſt. part. 2. ſerm. 1. p. 133.

(*k*) Poza ib. c. 2.

(*l*) Raynaudus lib. citat. p. 29.

(*m*) Ib. l. 2. trac. 15. c. 7.

(*n*) Ibid. c. 3.

neſs; for ſo, he ſays, we read it happened in the Nativity of S. *Herebert*, S. *Avitus*, and S. *Suibert*, &c. And we know it is a firſt Principle, that no other Saint muſt outdo her, which I ſuppoſe their *Poet* (*o*) intended, who ſpeaking of her when ſhe ſuck'd, ſays,

(*o*) Mantuan. Parthan. Mar. l. 1.

*Stringere complexu natam, ferre oſcula fronti*
*Non erat auſa parens, nec enim mortalis in illa*
*Humanuſve decor, ſed erat cœleſtis Imago.*

That is,

Anne *durſt not with her circling Arms embrace*
*This Babe, nor give fond Kiſſes to her Face;*
*Amaz'd to ſee ſuch Majeſty combine,*
*With heav'nly Graces and a Form divine.*

(*p*) Gononus in Chron. deip. p. 3.

As confidently does another (*p*) aſſert, That *from her Birth and ſo forward, the Virgin's ſacred Body breathed a Perfume and fragrant Smell, that ſo*, as he adds, *ſhe might not be excelled by any illuſtrious Perſon: Plutarch* having reported the ſame of *Alexander*, and God having granted it to ſeveral *dead Bodies* of his Servants, it can in no wiſe be thought that he would not beſtow this Honour upon *her Body*, in which God intended to take up his dwelling afterwards.

(*q*) *See* Aquinas ſum Th. p. 1. qu. 113. art. 4, 5.
(*r*) Id. ib. art. 4. ad 1, 2. Fr. Albertinus de Ang. Cuſtod. c. 4. p. 24, 29, 30. Becanus in Theol. Schol. trac. 3 c. 6.
(*s*) Elucid. l. 2. trac. 16. c. 3.

There remains a great Queſtion, much debated among them, concerning her *Guardian Angel*: For it is generally reſolved among the *Schoolmen* (*q*) that every Man from his Nativity has ſuch an Angel appointed to keep and defend him; even *Adam* in Innocency had one (*r*): Only our *Saviour*, though he had Angels miniſtring to him, yet he needed none to counſel or defend him. *Poza* (*s*), who would fain make the bleſſed Virgin in every Privilege as like to her Son as may be, will allow her one or more, *ad famulatum*, for *Attendance* and State, though not as a *Guardian*, for that, forſooth, would ſuppoſe ſomething of Superiority, which muſt not be allowed over her: "She "had, he ſays, an Angel juſt as ſhe had the Habit of Penitence, "which yet conferred nothing to the Work and Exerciſe of it, "becauſe ſhe had no Sin; only it was profitable to adorn her, "and keep company with her other Vertues. God would de-

"ny

"ny her nothing that he had beſtowed upon others, therefore "ſhe ſhould rather have *Angelum otioſum*, an Angel that was "Idle, and had nothing to do, than ſeem to be wanting in Li- "berality to his dear Daughter. But *Raynaudus* (*t*) aſſures us, that the common Opinion is, That ſhe had a *Guardian Angel*, and that this Angel was *Gabriel*, according to that of *P. Damianus* (*u*), who compares *Gabriel* and *John the Evangeliſt*, to Two Lions, *the one of which was deputed to be a Keeper on her right Hand, the other on her Left*; Gabriel *watchfully preſerved her Soul, and* John *her Body.* But neither can this ſo eaſily obtain, but meets with great Oppoſition. *Aquinas* (*x*) is of Opinion, That the Cuſtody of ſingle Perſons, belongs only to Angels of the loweſt Form and Order: And another ſays (*y*) *It is certain that none of the Order of Archangels* (ſuch as *Gabriel* is made to be) *is taken to this Office of being Guardians of Men.* Beſides, we know, ſays he, that remarkable Embaſſies are wont to be made by ſome Prince, who does not familiarly converſe with the Perſon to whom he is ſent: ſuch was the Embaſſy of the *Annunciation*, which therefore had not been ſo fit to be committed to *Gabriel*, if he had been her *Angel Guardian*: He thinks therefore, that it was not he, but the chief of the Order of *meer Angels*, to whom this Charge was committed. But others (*z*) are not content with one alone (no not if it were *Gabriel* himſelf) but that more beſides were in Commiſſion to miniſter to her. *Pelbartus* (*a*) ſays, *many Angels*, according to that of the Canticles (*cap.* iii. 7.) *Behold Salomon's Bed, Three ſcore valiant Men are about it. Albertinus* (*b*) thinks that almoſt an infinite Multitude of Angels did concurr to her Protection; which is plain enough out of *Cant.* vi. *ult. What will ye ſee in the Shunamite? as it were the Company of Two Armies.* Vulg. Lat. *Choros Caſtrorum*, which ſignify her *guardian Angels.*

(*t*) Ibid. p. 26.

(*u*) Serm. 1. de Nativ. Mar.

(*x*) Ib. qu. 113. art. 3.

(*y*) Gononus ib. p. 4.

(*z*) Caſtro Hiſt. deip. c. 2. p. 86.

(*a*) Stellar. lib. 10 par. 5 art. 2.

(*b*) Loc. citat. p. 28.

Their Authors alſo make very large Harangues, to declare the Nobleneſs of her Birth. S. *Bernardine* aſſerts (*c*) *That the bleſſed Virgin was the moſt noble Creature that ever was in humane Nature, or ever can be begotten; for ſhe derived in her Birth from Forty Patriarchs, Fourteen Kings, and Eleven Dukes. And we ought*, ſays he, *to preferr her before all Princeſſes, Kings and Queens, Emperors and Empreſſes, and before all Powers, Tribes and Languages of the whole Univerſe.* Whither will not the Folly of ſuperſtitious Men carry them? And where will it ſtop?

(*c*) De Nativ. Virg. ſerm. 5. art. 1. c. 1.

What

What nauseous, as well as insignificant, Flattery is this? How would it have grated in her Ears, if this Story had been told her whilst she lived? We may easily guess at it by her own Song, which magnifies God, *for exalting them of low Degree*; and *for regarding the low Estate of his Handmaiden.* But it is worse still, when we hear her very *Sanctity* flattered, and the Merit of it proclaimed by another (*d*) to be so great, as to be the Cause, *That after her Birth all her Kindred were holy Persons:* Though this plainly contradicts the Gospel (*e*), which says, That *neither did his Brethren believe in him.* Unless Christ's Brethren were nothing akin to his Mother.

(*d*) Poza ubi prius. l. 2. tract. 15. c. 8.

(*e*) *John* vii. 5.

But the worst of all is still behind; I mean, the abominable Flattery of their *Devotions*; their lowly addresses to S. *Anne* and her Husband in their Prayers, upon the Account of being her Parents, and bringing such a Daughter into the World.

## SECT. III.

### *Devotions to the Parents of the blessed Virgin.*

(*f*) Spinellus Deip. thronus Dei, c. 18. p. 241.

A Noted Jesuit (*f*) exhorts Men, "To worship the most "holy Parents of the Virgin with a peculiar Reverence, "for this Reason, because they begat such a Daughter for us, "that they should give them Joy of her, earnestly praying that "they would commend them to the Mother of God. For, "says he, we may easily collect that their Intercession with the "Virgin must needs avail much, because the Authority of Pa- "rents weighs much with good Children. Which he seems to have learn'd from the *Breviary*, which in a Hymn (*g*) declares the same.

(*g*) Breviar. Rom. antiq. ad 20 Martii.

*Qui optat S. Virginis juvari piis precibus,*
*Devotus sit Charissimis illius genitoribus:*
*Nam illis, dum impendimus honoris reverentiam,*
*Devotam; ei reddimus & nato ejus gratiam.*

That

That is,

*He that would have the Virgin's Ear,*
*And by her Pray'rs be helped out;*
*In Worſhip of her Parents dear*
*Let him expreſs himſelf devout:*
*For whilſt on them our Honour we beſtow,*
*To her and to her Son we Kindneſs ſhow.*

## *Devotions to S.* Joachim.

IN the old *Roman Miſſal*, on the Feaſt of S. *Joachim* (*March* 20.) they make this Addreſs to him.

*Verſ.* O *Joachim* ſanctæ conjux Annæ, Pater almæ virginis, hinc famulis confer ſalutis opem.

*O* Joachim, *Husband of S.* Anne, *and Father of the bleſſed Virgin, from hence beſtow ſaving Help on thy Servants.*

*A long* Proſa *that follows, concludes thus:*

Vale, Pater inclyte,
Placa Regem gloriæ
In hac valle miſeriæ:
Clarâ Dei facie
Da frui in requie
Sanctorum ſanctæ curiæ.
O pater Reginæ cœli nos adjuva. *Amen.*

*Farewel great Father, Heaven's bleſt King appeaſe,*
*In this ſad Vale of Tears and Miſery,*
*Grant God's bright Face hereafter we may ſee,*
*In Heav'n, where happy Saints have Reſt and Eaſe.*
*O Father of the Queen of Heaven help us.* Amen.

*In the old* Roman Breviary, March 20. *They pray thus:*

O pater ſummæ Joachim puellæ,
Quæ Deum clauſo genuit pudore,

Joachim, *Father of that bleſſed Maid,*
*Who brought forth God, yet Virgin did remain;*

Pro

Promove noſtras Domino querelas
Caſtaque vota.

*See our chaſt Vows we make to God, be paid,*
*And all our Prayers promote, when we complain.*

Scis quot hic ſævis agitemur undis,
Triſte quos mundi mare defatigat:
Scis quot adnectat Satanas caroque
Prælia nobis.

*Toſt in this Sea with many a cruel Wave,*
*Thou know'ſt we weak and weather-beaten are;*
*Thou know'ſt what combats we are like to have,*
*Which Fleſh and Satan, our ſworn Foes, prepare.*

Jam ſacris junctus ſuperum catervis,
Imo præcedens, potes omne, ſi vis;
Nil Nepos Jeſus merito negabit,
Nil tibi nata.

*And now thou'rt plac'd among the bleſt ſo high,*
*Thou canſt do every thing thou art inclin'd to;*
*Thy Nephew Jeſus ſure will not deny,*
*Much leſs thy Daughter, what thou haſt a mind to.*

## *Devotions to S.* Anne, *as Mother of the B. Virgin.*

*Anaph.*

Portifor. Sec. uſ. Sarum ad Jul 26.

Fœlix, Anna cella munditiæ,
Lumen mundi, vena clementiæ,
Spes ſalutis, porta lætitiæ,
Nos divinæ commenda gratiæ.

O *Bleſſed* Anne, *the Cell of Purity,*
*Light of the World, the Vein of Clemency,*
*Our ſaving Hope and Gate of Conſolation,*
*Commend us to God's gracious Acceptation.*

*Hymn.*

Ave mater Anna,
Plena melle Canna,

*All hail we wiſh to thee S.* Anne,
*Who art the B. Virgin's Mother;*

Cui

Cui matrem paſſa,
Nulla coequanda.

*Brim full of Honey is thy Cann,*
*There's none can ſhew me ſuch a-*
*nother.*

Ergo te rogamus,
Rogantes ſupplicamus,
Ut quod potes velis,
Prece nos da cœlis.
Placans nobis natam,
Per te mundo datam,
Illa natum ſuum,
Tu nepotem tuum.

*Therefore ſtill asking we remain,*
*And thy unwearied Suitors are,*
*That what thou canſt, thou would'ſt*
*obtain,*
*And give us Heaven by thy Pray'r.*
*Do thou appeaſe the Daughter*
*thou did'ſt bear,*
*She her own Son, and thou thy*
*Nephew dear.*

*Another Hymn ſpeaks thus to her.*

Quicquid hic deliquimus
Vitæ per immunditiam,
Abſtergas illud petimus
Per divinam clementiam.

*All thoſe Impurities of Sin,*
*We heretofore have lived in,*
*Thorow the Grace of God we pray*
*Cleanſe and wipe them quite away.*

*Another Hymn calls her Happy.*

Quæ medelam vitiorum matrem geſſit gratiæ.

*Who bore the Mother of Grace,*
*the Medicine of our Vices.*

*The Second Leſſon ſays thus of her;*

Hæc eſt illa ſupernæ benedictionis terra, de qua cœleſtis figulus ollam ſpei noſtræ compoſuit, quæ ex divini roris imbre conceptum verbum, humano generi protulit incarnatum.

*This ſhe is that Earth bleſt from above, out of which the heavenly Potter formed that Veſſel of our Hope, who when the Word was conceived by a Showre of divine Dew, brought him forth to Mankind incarnate.*

*In the Sixth Leſſon thus;*

O quàm glorioſa eſt mater iſta, & quàm digna ſolenni at-

*O how glorious is that Mother, and how worthy to be ad-*

tollenda præconio, quæ nobis *Matrem noſtræ redemptionis* attulit, & in illa Teſtamentum hæreditatis ſupernæ incluſit.

*vanced by ſolemn Praiſes, who brought to us the* Mother of our Redemption, *and incloſed in her the Teſtament of the Inheritance above.*

*Hymn.*

O vas cœleſtis gratiæ,
Mater reginæ virginum,

*O Veſſel of celeſtial Grace,*
*Bleſt Mother to the Virgin's Queen,*

Per te precamur anxiè
Remiſſionem criminum.

*By thee we beg in the firſt place*
*Forgiveneſs of all former Sin.*

Memento Mater inclyta
Quàm potens es per filiam,

*Great Mother always keep in mind*
*The Power thou haſt by thy ſweet Daughter,*

Et nobis prece ſolità
Procura Dei gratiam.

*And by thy wonted Pray'r let's find*
*Gods Grace procur'd to us hereafter.*

*The Miſſal of* Sarum *ſpeaks in the ſame Strain.*

Tua proles eſt regina
In cœleſti patria;
Ipſa cunctis jam prælata
Noſtra fiat advocata
In Dei præſentia.

*Thine Off-ſpring is a Queen*
*I'th' Regions unſeen;*
*May ſhe that's thus advanced prove*
*Our Advocate with God above.*

*Poſtcommunio.*

Beatæ Annæ Matris Mariæ gloriosâ interceſſione nos protege, de qua virgo puerpera ad ſalutem humanæ Nativitatis prodiit.

*Protect us by the glorious Interceſſion of S.* Anne, *the Mother of* Mary, *out of whom the Virgin Mother came forth for the Salvation of humane Birth.*

Theſe Expreſſions of her being the *Medicine of our Vices*, the *Mother of our Redemption*, and being *born for the Salvation of Mankind*; if they be not of *blaſphemous*, yet I am ſure they are of *doubtful Signification*, and ſuch as ought not to be in any Prayer.

Prayer. I find like Expreſſions to theſe in the old *Roman* Breviary, on *July* 26. *Leſſon* 1. which ſays thus of S. *Anne*:

Ex hac clavis David (*Sc. Maria*) eſt fabricata, per quam paradiſi porta cunctis iterum eſt patefacta. Ex hac eſt plenitudo gratiæ nata glorioſa ſemper Virgo Maria, quæ dedit cœlis gloriam, terris contulit Deum & pacem refudit, fidem Gentibus dilatavit, finem vitiis poſuit, vitæ ordinem, moribus diſciplinam donavit.

*Out of her the Key of* David (viz. Mary) *was framed, by which the Gate of Paradiſe is again opened to all. Of her was born the fulneſs of Grace the ever-Virgin* Mary, *who gave to the Heavens Glory, beſtowed God on Earth and poured out Peace, ſpread the Faith among the Gentiles, put an end to Vices, gave Order to our Life, and diſcipline to our Manners.*

It is a ſtrange hard Figure, that can make theſe many things, which the Scripture attributes to Chriſt, and by which it ſets forth his glorious Power in the Work of our Redemption and Salvation, become fit to be applied to the bleſſed Virgin. One might conclude theſe Men think it no dangerous Error, if a Man *in Devotion* ſhould miſtake *Mary* for *Chriſt*, whatſoever it is *in Belief*.

As for S. *Anne*, all theſe Encomiums already mentioned are not thought enough to ſet her out; but many of their Authors (*h*) go ſo far as to affirm, that both *She* and *Joachim* were holy from the Womb and ſanctified in it; thinking it not fit to deny this to them, which is affirmed of *John the Baptiſt*. The venturous *Poza* (*i*) goes a Step or Two further, who beſides this early cleanſing in their mothers Womb from original Sin, will have them alſo, *never to have committed any mortal Sin, and, if any among mankind, no venial ones neither*. There was alſo a kind Motion made heretofore by *Fulbertus Carnotenſis* (*k*) to make S. *Anne* the Mother only of this Child, and to have had no more, as the bleſſed Virgin bare no other but our Saviour. For, ſays he, *it was not fitting, that the moſt holy Parents of this ſingular Virgin, ſhould be defiled with the Propagation of more Children, who were to provide for and educate her, that was to be the alone Mother of our Lord.* Yet here I obſerve a ſtrange Overſight (and the only one, I think, that can be named, wherein they

(*h*) *Cited by* Raynaudus ib. p. 19.

(*i*) Elucidar. l. 2. trac. 8. c. 3.

(*k*) Serm. 3. de Nativitat. Virg.

they seem to have forgot a Privilege to grace the Virgin withal) that even in their Devotions, S. *Anne* is made to be a Mother of more Children: For thus in the Breviary of *Bruges* (*l*) they sing,

(*l*) V. Balinghem parnass. Marian. p. 396.

| | |
|---|---|
| Anna radix uberrima, | *Health springs from thee,* |
| Arborque salutifera | *Thou blessed Tree:* |
| Virgas producens triplices. | *From thy fair Root* |
| | *Three Rods did sprout.* |

(*m*) Fastor. l. 7. de S. Anna.

So also Mantuan (*m*),

*Anna puerperio fortunatissima Sancto,*
*Tres habuisse viros, & tres genuisse puellas*
*Dicitur*———

That is,

*None had more lucky Births than she,*
*Nor holier, for it's said,*
*She did Three Husbands wed;*
*By whom she brought forth Daughters Three.*

(*n*) Apud Raynaud. ib. p. 27.

The Revelations of S. *Coleta* (*n*) explain this, telling us the Names of her Three Daughters, *viz.* The Virgin *Mary*, *Mary* the Mother of *James*, and *Maria Salome*. They also bring in S. *Anne* speaking to *Coleta* thus, *Though I was married to Three Husbands, yet both the triumphant and militant Church was wonderfully beautified by my Off-spring*, &c.

(*o*) Balinghem ubi supra p. 406. ex horis Sec. usum Roman. antiq.

But perhaps they have made some Amends for this Oversight, by their devout Addresses to these Sisters, which I find thus (*o*),

*De sororibus B. Virginis.*

| | |
|---|---|
| O nobile ternarium | *O sacred Ternary* |
| Sanctarum sororum trium, | *Of holy Sisters Three,* |
| Quibus nomen est Maria; | *Call'd by the Name of* Mary. |
| Vestrum sacrum collegium | *In all my Misery* |
| Imploro ad præsidium | *To your joynt Aid I fly,* |
| In omni angustia. | *That I may not miscarry.* |

Quæ

Quæ erit Chriſto gratior,
Aut quæ ſit acceptior,
Quam veſtra ſit oratio?
Nulla ſibi conjunctior,
Nulla ſibi proximior
Quam ſit veſtra cognatio.

*Who can pretend their Prayer*
*With Chriſt can ſtand ſo fair*
*As yours for Acceptation?*
*None may with you compare,*
*Or ſay ſo near they are*
*Akin, as your Relation.*

Tu virgo filii mater es,
Inde ſibi quod imperes
Naturæ donat ratio; (*p*)
Vos vero duæ cæteræ,
Eſtis ejus materteræ,
O quam ingens acceptio!

*Virgin, to thee alone,*
*The pow'r to rule thy Son*
*As Mother, Nature grants.*
*You Two that are behind,*
*Will great Acceptance find,*
*Becauſe you are his Aunts.*

(*p*) *This every whit as bad as* Jure Matris impera Redemptori.

One would hope that the *ordinary Reaſon* of every Man that will make uſe of it, ſhould prevent his falling into ſuch *groſs Imaginations*, and ſuch *childiſh Conceits* as theſe Strains of Devotion do betray: But after our *bleſſed Saviour* diſcovered, more than once (*q*) whilſt he was here upon Earth, That in Matters that related to the Exerciſe of his Office, when he was about his *Fathers Buſineſs*, the Interpoſing of Mother and Brethren was unſeaſonable and unacceptable, and rather repreſſed by him than incouraged; *to think by theſe Conſiderations to move him in Heaven, ſeems to argue ſuch Men forſaken of *Reaſon*, and to have too little Regard to the Honour of God.

(*q*) *See* Luc. ii. 49. Luc. viii. 21. John ii. 4.

* *Chriſtus non agnoſcit viſcera humana, operaturus facta divina.* S. Auguſtin. Tract. 8. in Johan.

## SECT. IV.

### *Concerning the Feaſt of her Nativity.*

THere now remains under this Head only one thing more to be conſidered, *viz. The Feaſt of the bleſſed Virgins Nativity*: Concerning which *Mantuan* (*r*) has told us truly,

(*r*) Faſtor. l. 9. Septemb. de Nativ. Mariæ.

*Hunc antiqua Diem Faſtis non intulit ætas.*

That

That is,

*This Day of old was not a Feast to her,*
*Nor plac'd i'th ancient Churches Kalendar.*

St. *Austin* has (*s*) asserted it for his own Age, That *in the whole World, only Two Nativities were celebrated, That of our Lord, and of S.* John Baptist. *Baronius* (*t*) cannot tell the time when to fix the first Institution of it. *J. Baptista Thiers* (*u*) speaks in the same Language, That *he neither can nor dare affirm when it first began in the Church.* And he confesses, That it is not to be found in the ancient Catalogues of Feast-days, being omitted in these following, *viz.* of *Chrodogangus*'s *Regula Canonicorum*, cap. 74. *Concilium* 1. *Moguntinum* in Can. 36. *Carolus Mag.* lib. 1. capitul. c. 164. & in lib. 6. c. 186. *Haito Basilienſ. Epiſc.* in capit. 8. *Ludovicus pius* in lib. 2. capitul. c. 35. *Concilium Aquiſgran.* 2. c. 46. *Herardus Turonenſis* in capitul. c. 61. *Nicolaus P.* 1. reſponſ. ad conſult. Bulgar. cap. 5. & 11. *Thiers* (*x*) indeed oppoſes *Baronius* for aſſerting (*y*), That *it is plain that the Gallican Church were ignorant of this Feaſt in the times of* Carolus Magnus *and* Ludovicus Pius: And he produces againſt the Cardinal the Council of *Rhemes*, *Can.* 20. Wherein both the Feaſt of the *Aſſumption* and *Nativity* of the bleſſed Virgin are ſet down; which Council was held long before *Charles* the Great's time, about the Year 630. But this learned Man might have remembred, that there is no mention of Feſtivals in the *Canons* recited by *Flodoardus* (*z*): And though they are found in the *Canons* publiſhed under the Name of *Sonnatius* (*a*), yet *Labbe* adds in the Margent *by* Sonnatius *as ſome would have it, for they ſeem to ſavour of a later Age.* And *Binius* in his Notes ſays, "There are ſome things in theſe *Canons*, which ſeem not to "carry ſo much Antiquity; and he inſtances in the Feaſt of the "*Nativity of Mary*, which, ſays he, ſeems not to be ancient in "theſe Parts, ſince it is firſt ſaid to be celebrated in *France* by "*Fulbertus Carnotenſis*, who lived in the Year 1017. But ſince *France* ſeems to contend for the Glory of beginning this Feaſt (as *England* for that of her *Conception*) the faireſt Pretence of its Original, is that which *Thiers* mentions out of the *Capitula* of *Walter* Biſhop of *Orleans*, *cap.* 18. about the Year 868. under *Carolus*

(*s*) Serm 20. & 21. de Sanctis.
(*t*) In Martyr. Rom. ad 8. Septemb.
(*u*) De Feſt. diérum imminut. p. 332, 333.
(*x*) Ib. cap. 9. p. 47, 48.
(*y*) In Martyr. ubi prius.
(*z*) Lib. 2. Hiſt. Eccleſ. Rhem. c. 5.
(*a*) Concil. Labbe. Tom. 5. p. 1693.

*Carolus Calvus*, where the bleſſed Virgin's Nativity has a Place among other Feaſts. *Lud. Cellotius* in his Notes upon it (*b*) judges the Praiſe due to this Church of *Orleans* for firſt celebrating it there, but he incloſes it in this Dioceſs, ſince neither *Herardus Turon. Hincmarus Rhem. Iſaac Lingonenſ.* nor *Theodolphus*, though of *Orleans* too, make any mention of it: And *Thiers* acknowledges (*c*) that in the Synod of *Gallo* and *Simon* the Pope's Legats, *An.* 1215. it was antiquated and out of uſe again in *France*, for it mentions only Three ſolemn Feaſts of the Virgin, *viz.* The *Annunciation*, *Purification*, and *Aſſumption*, leaving out the *Nativity* (beſides the *Conception* then firſt order'd to be kept.) Theſe things, though they ſeem to prejudice this Inſtance of *Walter* of *Orleans*, yet we ſhall let it paſs and fix here; ſince it is as good a time as can be to allow an *Innovation* in this Caſe for the bleſſed Virgin's Honour, foraſmuch as juſt about this time another more conſiderable *Innovation* was made by *Paſchaſius Radbert* in the days of *Carolus Calvus*, in the matter of Tranſubſtantiation. The Jeſuit *Inchofer*, who could believe that the City of *Meſſana* in *Sicily*, received a *Letter* ſent to them by the bleſſed Virgin, and has wrote a Folio (*d*) to make it probable, could not chuſe but give this Honour to that City, to be before the reſt of the World in celebrating this Feaſt of her Birth (*e*) and that it is beyond all Memory, how anciently they have kept it: But ſince he has not dated the time when they began to pay this Honour to her Birth, we are not concerned in it; but let it paſs. Only becauſe I have mentioned the bleſſed *Virgin's Letter*, though any one that reads the *Superſcription* and *Subſcription*, need look no further, to know it is forged; yet becauſe it is a Rarity, I will ſet it down as the ſaid Jeſuit (*f*) has given it us in Latin, more correct than ordinary: Which, according to the common Story, is a Tranſlation made by *Conſtantine Laſcaris* (of the laſt Age) out of the Greek, which was a Tranſlation of S. *Paul*'s out of the Hebrew, in which Language the Letter is pretended to have been wrote by the Virgin her ſelf. Thus it runs.

(*b*) Concil. Labbe Tom. 8. p 648.

(*c*) Loc. citat. cap. 18. & c. 51. p. 334.

(*d*) *Entitled* Epiſtolæ B. Virg. Mar. ad Meſſanenſes conjectatio.

(*e*) Inchofer ibid. p. 110.

(*f*) Inchofer ibid. p. 115.

*Maria*

*Maria Virgo, Joachim filia, humillima Dei ancilla, Christi Jesu crucifixi mater, ex Tribu Juda, stirpe David, Messanensibus omnibus salutem, & Dei Patris omnipotentis benedictionem.*

The Virgin *Mary*, Daughter of *Joachim*, the humblest Handmaid of God, the Mother of Jesus Christ crucified, of the Tribe of *Juda*, of the Stock of *David*, wishes Health, and the Blessing of God the Father Almighty, to all the People of *Messana*.

VOS omnes, fide magna legatos ac nuncios per publicum Documentum ad nos misisse constat. Filium nostrum, Dei genitum, Deum & hominem esse fatemini; & in cœlum post suam resurrectionem ascendisse; Pauli Apostoli Electi prædicatione mediante, viam veritatis agnoscentes. Ob quod, vos & ipsam civitatem benedicimus, cujus perpetuam Protectricem nos esse volumus.

*IT appears that you all, with great Faith, have sent Embassadors and Messengers by a publick Decree to us. You confess our Son, the begotten of God, to be God and Man; and that he ascended into Heaven after his Resurrection; acknowledging the Way of Truth, by means of the preaching of* Paul *the Elect Apostle. For which Cause, we give our Blessing to you, and also to your City, whose perpetual Protectress we resolve to be.*

*Anno filii nostri* 42. *Indictione* 1. 3 *Nonas Junii. Luna* 27. *Feria* 5. *ex Hierosolymis.*

In the 42. year of our Son; Indiction the First; 3*d.* of the Nones of *June*; 27*th.* of the Moon; 5*th.* day of the Week, from *Jerusalem.*

*Maria Virgo quæ supra hoc Chirographum approbavit.*

The abovesaid Virgin *Mary* approved this Hand-Writing.

But to return from whence we have digressed. Whatsoever was the Time of the first Celebration of this Feast of her Nativity, yet all acknowledge the Occasion and Foundation of its Institution, to be no other than a private Revelation to a Man

Man of no Name, who lived God knows when and where: (unleſs *Mantuan*'s (*g*) Authority determine it for one that lived on the top of a Mountain in *Cyprus*,——

(*g*) Loc. cit. l. 9. Septemb.

——*Super alto vertice montis*
*Idalii*——

And he might have ſaid as well, on a Mountain of the Moon, for any Evidence in Hiſtory.) "This pious Man, ſays *J. Beleth* "(*h*), praying in the Night, heard the Angels ſing in Heaven; "which happened to him many Years on the ſame Night. "Therefore he deſired God to reveal to him the meaning of it; "and he was told, That their Joys were occaſioned, becauſe on "that Night the bleſſed Virgin was born, and they kept it as a "Feſtival. This Man relates the Matter to the Pope (no bo- "dy knows which) who underſtanding that he was a grave "and holy Man, and believing what he ſaid, did inſtitute the "Celebration of this Feaſt over all the Chriſtian World.

(*h*) De Divin. officiis, c. 149.

*Melch. Canus* (*i*) has given a good Caution out of *P. Gelaſius*, "not to receive thoſe Hiſtories which are produced, without "the certain Name of the Author; for they ſmell of the Tricks "of Impoſtors that ſeek Gain, or are the Products of Here- "ticks. The ſame ſharp Cenſure he paſſes upon *novel Revela- tions*, ſhewing how much "they prejudice the Church, who "ſeek to adorn the Stories of Saints with feigned Revelations "and Miracles, wherein Mens Impudence has not ſpared the "bleſſed Virgin, nor our Lord Chriſt himſelf.

(*i*) Loc. Theol. l. 11. c. 6. fol. 334.

This great Biſhop, and *Jer. Xaverius*, their Miſſionary, were of very different Perſwaſions in this Matter, for this latter thought theſe things of ſo great Importance for the Salvation of the *Indians*, that in his *Hiſtory of Chriſt*, (*k*) they muſt be acquainted, not only with the foreſaid blind and ſenſeleſs Revelation, but alſo with another additional idle Story, which the Legend (*l*) had furniſhed him withal; how for the greater Honour of the Feaſt the *Octaves* came to be added to it; telling his *Indians*, "That Pope *Innocent* IV. *An.* 1250. ordered it upon this Occa- "ſion; That after the Death of Pope *Celeſtine* IV. the Cardi- "nals in their Convention not agreeing in their Suffrages, the "See was void Eighteen Months: Whereupon a certain Car- "dinal made a Motion, That whoſoever ſhould be choſen

(*k*) Pag 18. 21.

(*l*) Jac. de Vorag. Legend. aur. c. 126.

"Pope, ſhould appoint the Day of the Virgin's Nativity for a "Feſtival to all Chriſtians, and beſides they ſhould ſpend Eight "Days (which they call the *Octaves*) in rejoicing, to try if "by this Means they might finiſh the Buſineſs: They all a-"greed hereto, and immediately they agreed in their Suffra-"ges for *Innocent* IV. to be Pope; who gave that Solemnity to "the Feſtival. Was not this a weighty Affair, and a neceſſa-ry Point for the Heathens to be inſtructed in, to make them good Chriſtians?

This that I have ſaid, is enough to ſhow, That our Church has no Blame lies upon it for letting this Feſtival fall, which the ancient Chriſtians never kept, and where it is obſerved, ſtands upon ſuch a weak and tottering Foundation, as we have ſeen.

But we abhor, and juſtly reprove the Calumny, which *Sanders* would faſten on us (*m*): *That the* Engliſh, *for the greater Contempt of the bleſſed Virgin, do ſolemnly celebrate Queen* Elizabeth's *Birth-day* September 7. *on the very Eve of the Virgin's Nativity; the day of whoſe Birth they ſet down in their Kalendar in ſmall and black Letters, but Queen* Elizabeth's *in great and red Letters.*

(*m*) De Schiſmate Anglic. f. 177.

Which Story of his, I preſume, gave occaſion to the ſpawning of more impudent Lyes ſtill, by the Jeſuit *Raynaudus* (*n*), who reports, That *Queen* Elizabeth *cauſed the Nativity of the bleſſed Virgin to be blotted out of the Kalendar, and ſubſtituted in the room of it her own Birth-day, which fell on the ſame day,* viz. *September the* 8th. As to the latter part of which every one may know it to be falſe; and it is ſo too as to the former: For the Feſtival blotted out was a *Religious one*; but, I ſuppoſe, neither he nor any elſe, ever heard of an Office of our Church compoſed for that day, which, he ſays, was put in the room of it: Only it might occaſion ſome Bonefires and Teſtifications of Joy, ſuch as were uſual in *London* upon the Seventeenth of *November*, which was the day of her coming to the Crown, and yet it is not in the Kalendar either in black Letters or red.

(*n*) Dipt. Mar. p. 233.

But if nothing were to be objected againſt obſerving this Feaſt of the Virgin's Nativity; yet I am ſure we have reaſon to be offended with thoſe *Devotions* (ſuch as thoſe I have already ſet down) which thoſe of the *Roman* Communion on this

this Day offer up to her: And alſo with thoſe ſcandalous and profane *Meditations* upon her Nativity, which we find in their Authors; a few Inſtances of which I ſhall here ſubjoin for a Concluſion.

Our *late Contemplator* (*o*) finds a large Scope here, for his *Languiſhings* and *Sallies*, *Unions* and *Abſorptions*. "*Divine Ma-*"*ry*, *ſays he*, repleniſhed with Grace, and abſorpt in the Abyſs "of ſupernatural Perfection, wonderfully encreaſed the Lan-"guiſhings of the Angels, Souls in *Limbo*, and of her holy Pa-"rents, for the Hour of her Birth.——"She was unconceiv-"ably more Glorious, in being deſigned to be the *Mother of* "*Jeſus*, and that her rich Blood in Jeſus, ſhould be the *Price* of "the World, the *Laver* of Sinners, and the *Purchace* of the "Saints; and ſhould be ſo pleaſing to God, as to be accep-"table for the *Inſurance* of the Purpoſe of the Predeſtination "of Men and Angels; for the *raiſing* an unexhauſtible *Fund* of "Grace, in the Sacraments; and for the propagating Citizens "of Heaven, *Partakers* in God's Councels, and *Partners* in his "Glory. Therefore did all Men and Angels, with earneſt De-"ſires thirſt after her Birth, as an approaching Prelude to all "theſe ineſtimable Bleſſings of Grace and Glory.——From the "firſt Inſtant wherein the World was bleſs'd with the Birth "of the Mother of Jeſus, Heaven and Earth ſeemed to put off "*Mourning*, and to be cloathed with *Joy*: For now the Gates "of Paradiſe ſeem again to be ſet open, an eternal *Jubile* pro-"claimed, a *general Peace* publiſhed, a free *Entercourſe* decreed "between Men and Angels; and the *Throne of God's Mercy* "erected on Earth, and made acceſſible to the moſt enormous "Criminals.——"This *Mother of Jeſus* now born, is the "*Mother of Chriſtians*, becauſe ſhe ever hath the Bowels of a "Mothers Compaſſion opened to us; by *Mercy* to us in our "ſinful State; by *Mediation* for us, for the Grace of Jeſus; and "by *Protection* over us, amidſt the Temptations on all ſides "ſet to entrap us. Behold, with what Glory the Sun this Day "ariſeth, to beautify *Mary*'s entry amongſt us; what *Homage* "and *Offerings* the Angels make before the Cradle of their il-"luſtrious Queen; what Acclamations of Joy reſound from the "*Souls in Limbo*, for the Birth of the Mother of Jeſus.—— "With what *Alacrity* all Sinners ſalute her, their Patroneſs, "Refuge and Advocate; and with what *Ecſtaſies* of ſpiritual

(*o*) Contemplat p. 45. 46, 48, 49.

"Joy God's People are repleniſhed, for this comfortable Birth "of the *Mother of Jeſus*, the Spouſe of the holy Church; of "the *Empreſs* of the World, the *Gate* of Heaven, the *Throne* of "Mercy, the *Ladder* of *Jacob*, the *Morning Star* of Grace, Peace "and Salvation; of her who ſhall bring forth Jeſus, the Au- "thor and finiſher of our bleſſed Hope.

"*Reſolv.* I do from this Moment, acknowledge thee, O di- "vine Infant! to be the *Adoptive Mother* of my Heart, the *Queen* "*of my Affections*, and the *Empreſs* of all the Powers of my Soul; "and therefore I will daily pay unto Thee, the moſt cordial "*Homages* of my Love, *Congratulations and eminent Servitude*, "*Obſervance and Supplication*; and will in all my ſpiritual Com- "bats, Afflictions and Diſtreſſes, have a confident *Recourſe* unto "thy Bowels of Mercy, as a *Child* to his *Mother*, as a *Sinner* to "the *Mother of Jeſus*, and as an *Outcaſt*, baniſhed the Houſe of "my eternal Father, unto his *Patroneſs*, *Refuge* and *Advo-* "*cate*, &c.

(p) T. Carre, *Sweet Thoughts of Jeſus and Mary*, p. 300, 301.

Another of their Contemplators (*p*) breaks out as if he were in a Rapture, thus; "O my Soul, let us mark this Day "with a better Stone, with a mark of Joy for ever, which "gave at once a *Queen* to Men and Angels; nay, a *dearly belo-* "*ved Child* to God the Father, a *deſign'd Mother* to God the "Son, and a beſt *beloved Spouſe* to the holy Ghoſt. O let my "Soul praiſe, love and magnify her for ever, who hath ſo ſin- "gular near and dear Relations to all the Perſons of the Tri- "nity.——"Let us join in Admiration with Angels in Hea- "ven, and ſay, Who is this that our Deſart brings out? Who "and what, do we think this Child ſhall prove to be? A Pro- "pheteſs? Nay, more than a Propheteſs, more than an Angel, "more than an Archangel, more than a Cherubin or Seraphin.

(q) Gr. Gallicanus in Marial. p. 70.

Another (*q*) cries out, "Her Nativity is the Pledge and Pawn "of our *ſpiritual Nativity and Redemption*, becauſe for this End "ſhe was born, that ſhe might aboliſh the Debt of *Adam*'s "Tranſgreſſion, repair our Innocency, appeaſe the Anger of "the ſtrict Judge, open the Gate of Heaven, and beſtow Liber- "ty on the Captives. (*And I wonder what Chriſt himſelf can do more for us.*)

(r) Fr. Coſter. Medit. 2. de Nativ. Virg. p. 22, 23, 24, 26.

Another (*r*) ſpeaking of the Joy her Nativity does occaſion, gives this as one Reaſon, "Becauſe *She* is born among Men, "whoſe Authority is as great with Almighty God, as that of

"a

"a Mother uſes to be with her only and beſt beloved Son. "Let us rejoice, becauſe our Siſter can do ſo much with God, "That if ſhe be propitious to us (*which is the great thing they court*) "we may dare to promiſe our ſelves all things from "God.——"Thoſe Brothers would have Cauſe of rejoicing, "whoſe Siſter a King ſhould marry, and count her moſt dear "to him; much more hath mankind cauſe to rejoice, whoſe "*Daughter* is advanced to that Dignity, that God himſelf de- "ferrs that Honour to her, that is due from a Son to his Mo- "ther. Not to tire the Reader with this Jeſuits Blaſphemies, I'll add but one of his Meditations more. "She was born un- "der the ſame Princes of the World and of *Judæa*, *Auguſtus* "and *Herod*, in whoſe times our Lord was born, (as, in all probability, many more were) "that thou may'ſt know, that "this Virgin was born for the ſame cauſe, for which Chriſt "was born, *viz.* That the Devil, the Prince of the World, "who now had poſſeſſed the Hearts of Men, might be caſt out: "*Our Lord* broke his Power, and caſt him out by his Paſſion; "but *our Lady*, gave her Son a Body (*which, it ſeems, is the meaning of, a Body haſt thou prepared me*) "of her own Body, by "which he overcame the Devil; and in this Sence it is moſt "rightly ſaid, That this Mother did *break the Serpents Head*, "and ſlew all Hereſies in the whole World, becauſe ſhe cloath- "ed the divine Word with humane Fleſh, that by this Fleſh "the Devil and all Hereſies might be beaten down and de- "ſtroyed. And by the ſame Reaſon he might have added, if he had pleaſed, That ſhe cured all Diſeaſes, wrought all Mi- racles, raiſed the Dead, and ſhall come at laſt to judge both the Quick and Dead.

SECT.

## SECT. V.

### *Of the blessed Virgin's Name.*

(*a*) Hist. deip. c. 2. p. 87.

(*b*) De ortu Mariæ.

(*c*) Contemplat. de Virg. Mar. cap. 5.

AFter her Birth, the next thing to be considered is her Name; which was given her presently after. *Castro* (*a*) produces Authors, That S. *Anne*, her Mother, imposed it: Not that she did this of her own head, (take heed of that Mistake;) for the spurious *Jerome* (*b*) has taken care, that as our Saviour was called *Jesus*, according to what the Angel *Gabriel* required; so her name *Mary* was given her by her Parents upon an Angels Command. Nay, if you will credit their famous *Idiota* (*c*), the whole *Trinity* ordered it to be so; and adds, "That *Mary*, "after the Name of her blessed Son, is above every Name, that "at this Name *every Knee shall bow*, as it manifestly appears, "of things in Heaven, things on Earth, and things under the "Earth, and every Tongue confess the Grace, Glory and "Virtue of this most holy Name, *&c.* This perhaps might be looked upon as a high Strain of a Man besotted with Superstition, were it not for the Countenance that is given to such Folly and Impiety, even by the *Devotions* of this Church, which I shall here produce.

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## SECT. I.

### *An Office of the Name of the blessed Virgin.*

I Find an Office printed at *Lisbon* 1627. with this Title. *An Office of the most holy Name of the blessed Virgin* Mary, *to be recited by the Friars of the Order of the most holy Trinity, on the Seventeenth of* September, *by the Concession of our holy Lord* Gregory XV. *with Leave to use it in all their Monasteries and Convents throughout* Spain. In which you may find such admirable Strains as these.

*Anap.*

*Anaph.*

A ſolis ortu uſque ad occaſum laudabile nomen domini, & Mariæ matris ejus.

*From the riſing of the Sun to its going down, the Lords Name is Praiſe-worthy, and the Name of* Mary *his Mother.*

*Anaph.*

Lauda Jeruſalem Dominum, lauda inclytum nomen Mariæ.

*Praiſe the Lord, O* Jeruſalem, *praiſe the renowned Name of* Mary. (Inſtead of, *Praiſe thy God O* Sion, which the Pſalmiſt adds.)

*Oratio.*

Deus qui glorioſam matrem tuam nominari Mariam voluiſti, concede quæſumus, ut qui dulce nomen Mariæ implorant, perpetuum ſentiant tuæ benedictionis effectum.

*Qui vivis, &c.*

*O God, who wouldeſt have thy glorious Mother to be called* Mary, *grant, we beſeech thee, that they who implore the ſweet Name of* Mary, *may perceive the perpetual Effect of thy Benediction.*

Who liveſt, &c.

*In* 1. *Noct.* *Anaph.*

In univerſa terra admirabile eſt nomen tuum, Maria.

In omnem terram diffuſa eſt laus nominis Mariæ.

*Thy Name, O* Mary, *is wonderful in all the Earth.*

*The Praiſe of the Name of* Mary *is diffuſed into every Land.*

*Verſ.* Magnificate Mariam virginem mecum.

*Reſp.* Et exaltemus nomen ejus in æternum.

Verſ. *Magnify ye with me the name of* Mary.

Reſp. *And let us exalt her Name for ever.*

*Poſt* 2. *Lect.*

After the 2d. Leſſon.

*Reſp.* Benedictum ſit nomen Mariæ cujus manus tornatiles plenæ hyacinthis.

Reſp. *Bleſſed be the Name of* Mary, *whoſe well turn'd Hands are full of Jacinths.*

*Verſ.* Implorantibus Mariæ nomen, Maria præſto adeſt.

Verſ. Mary *is ready at hand, to thoſe that invoke the Name of* Mary.

*Poſt*

*Post* 3. *Lect.*

*Vers.* Hæc est Gideonis vellus, quæ levissimâ orationis compressione, larga exhibet gratiarum stillicida.

After the Third Lesson.

Vers. *She is* Gideon's *Fleece, which by the easiest Pressure of Prayer, does afford large drops of Graces.*

*In* 2. *Nocturn.* *Anaph.*

Refugium est in tribulatione Mariæ nomen, omnibus illud invocantibus.

*The Name of* Mary *is a Refuge in Tribulation, to all that call upon it.*

*Post* 5. *Lect.*

*Resp.* Melius est bonum nomen quam divitiæ multæ. Turris fortissima Mariæ nomen.

*Vers.* Propugnaculum est omnibus qui ad illud confugiunt.

After the Fifth Lesson.

Resp. *A good Name is better than much Riches. The Name of* Mary *is a most strong Tower.*

Vers. *It is a Fortress to all that fly unto it.*

*Post* 6. *Lect.*

*Resp.* Nomen sanctum meum notum faciam in medio populi mei, & scient, quia ego Maria.

After the Sixth Lesson.

Resp. *I will make known my holy Name in the midst of my People, and they shall know that I am* Mary. ( Instead of, *I am the Lord.* )

*In* 3. *Nocturn.* *Anaph.*

Nunciate inter gentes gloriam Mariæ, in omnibus populis mirabilia nominis ejus.

*Declare among the Gentiles the Glory of* Mary, *and the Wonders of her Name among all People.*

*Anaph.*

Annunciaverunt Cœli nomen Mariæ, & viderunt omnes populi gloriam ejus.

*The Heavens have declared the Name of* Mary, *and all People have seen her Glory.*

*Anaph.*

Notum fecit Dominus sacrum Mariæ nomen, & in conspectu gentium revelavit virtutem nominis ejus.

*The Lord hath made known the sacred Name of* Mary, *and hath revealed the Power of her Name in the Sight of the Heathen.*

The

The Seventh, Eighth and Ninth Leſſons are taken out of the Homilies, falſely aſcribed to S. *Bernard*, *ſuper miſſus eſt.* Where commenting upon the Name of *Mary*, and calling her *Maris ſtella*, the *Star of the Sea*, you have theſe following Directions.

*Lect.* 8.

O qui te intelligis in hujus ſæculi profluvio, magis inter procellas & tempeſtates fluctuare, quàm per terram ambulare, ne avertas oculos à fulgore hujus ſideris, ſi non vis obrui procellis. Si inſurgant venti tentationum, ſi incurras ſcopulos tribulationum, reſpice ſtellam; voca Mariam: Si jactaris ſuperbiæ undis, ſi ambitionis, ſi detractionis, ſi æmulationis, reſpice ſtellam, voca Mariam: Si iracundia aut avaritia, aut carnis illecebra naviculam concuſſerit mentis, reſpice ad Mariam: Si criminum immanitate turbatus, conſcientiæ fœditate confuſus, judicis horrore perterritus, barathro incipias abſorberi triſtitiæ, deſperationis abyſſo, cogita Mariam.

Leſſon 8.

*O thou that in this Worlds Sea, knoweſt that thou rather art toſſed among Storms and Tempeſts, than that thou walkeſt upon firm Land; turn not away thine Eyes from the brightneſs of this Star, if thou would'ſt not be overwhelmed with the Storms: If the Winds of Temptation do ariſe, if thou falleſt foul on the Rocks of Tribulation, look towards the Star, call upon* Mary. *If thou art toſſed with the Waves of Pride, of Ambition, of Detraction, of Emulation, look towards the Star, call upon* Mary. *If Anger or Avarice, or the enticings of the Fleſh ſhake the Veſſel of thy Mind, look towards* Mary; *if being troubled with the greatneſs of thy Crimes, confounded with the foulneſs of thy Conſcience, affrighted with the Horrour of thy Judge; thou beginneſt to be ſwallowed up in the Gulph of Sadneſs and the Abyſs of Deſpair, think on* Mary.

*Lect.* 9.

In periculis, in anguſtiis, in rebus dubiis Mariam cogita, Mariam invoca: Non recedat ab ore, non recedat à corde:

Leſſon 9.

*In Dangers and Straits, when thy Affairs are doubtful, think on* Mary, *call upon* Mary: *Let her not depart from thy Mouth nor*

Et ut impetres ejus orationis ſuffragium, non deſeras converſationis exemplum. Ipſam ſequens non devias; ipſam rogans non deſperas; ipſam cogitans non erras; ipſa tenente non corruis; ipſa protegente non metuis; ipſâ duce non fatigaris; *&c.*

*from thy Heart; and that thou may'ſt obtain the Suffrage of her Prayer, do not forſake the Example of her Converſation. By following her thou ſhalt not wander, by asking her thou wilt not deſpair, by thinking on her thou ſhalt not erre; whilſt ſhe has hold of thee, thou wilt not fall; whilſt ſhe protects thee, thou wilt not fear; when ſhe goes before thee, thou wilt not be weary,* &c.

*Anaph.*

Benedictus Deus qui Mariæ virgini lucis nomen donavit, ut illuminaret eos qui in tenebris ſedent, & ut ſtella Maris errantes dirigeret in portum ſalutis.

*Bleſſed be God, who has beſtowed on the virgin* Mary *a Name of Light, that ſhe might enlighten thoſe that ſit in Darkneſs, and as the Star of the Sea, direct thoſe that wander, into a ſafe Port.*

After this Office follows a *Maſs of the moſt holy Name of the Virgin* Mary.

In the *Salisbury Breviary* upon the Nativity of the bleſſed Virgin (*ad Sept.* 8. *Sexta die infra Octavas*) you may find Three Leſſons that are a Deſcant upon her Name: As follows.

*Lect.* 1.

Hæc electa & inſignis inter filias, non fortuitò quidem aut ſolo placitò parentum ut plerique, ſed divina diſpenſatione nomen accepit, ita ut ipsâ quoque vocabuli ſui figurâ magnum quoddam innueret, interpretatur enim *Maris ſtella.*

Leſſon 1.

*This elect Virgin and renowned among the Daughters, did not receive her Name by chance, or as moſt do, by the ſole Pleaſure of her Parents, but by divine Diſpenſation; ſo that the very Figure of her Name might intimate ſome great thing, for it is, being interpreted,* the Star of the Sea.

*Lect.*

*Lect.* 2.

Quid ergo myſticum interpretatio gerat per ſimilitudinem oſtendamus. Nautis quippe per mare tranſeuntibus notare opus eſt ſtellam, non longè à ſummo cœli cardine corruſcantem, & ex reſpectu illius æſtimare atque dirigere curſum ſuum, ut portum deſtinatum apprehendere poſſint.

*Lect.* 3.

Simili modo, fratres, oportet univerſos Chriſticolas inter fluctus hujus ſæculi remigantes, attendere maris ſtellam hanc, id eſt, Mariam, quæ ſummo rerum Cardini Deo proxima eſt, & reſpectu exempli ejus curſum dirigere. Quod qui fecerit, non jactabitur vanæ gloriæ vento, non frangetur ſcopulis adverſorum, nec abſorbebitur Scyllea voragine voluptatum, ſed proſperè veniet ad portum quietis eternæ.

Leſſon 2.

*Let us ſhew by the Similitude what Myſtery the Interpretation carries. Mariners, when they paſs through the Sea, it behoves them to obſerve a bright Star not far from the* Zenith, *and with reſpect to it to eſtimate and direct their Courſe, that they may come to their deſigned Haven.*

Leſſon 3.

*In like manner, Brethren, it behoves all Chriſtians that ply through the Waves of this World, to attend to this Star of the Sea, that is,* Mary, *who is next to God, who is at the Top of all things, and to direct their Courſe regarding her Example. Whoſoever does thus, ſhall not be toſſed with the Wind of Vain-glory, nor be ſplit upon the Rocks of Adverſity, nor ſwallowed up in the dangerous Gulph of Pleaſures, but ſhall ſafely come to the Harbour of eternal Reſt.*

## SECT. VI.

*Remarks on what their Offices and Authors say concerning the blessed Virgin's Name.*

THE whole Discourse of their Authors upon this Subject is made up of Two things, Folly and Profaneness. Folly, by childish toying with the several Significations of the Virgin's Name, and finding great Mysteries in every Letter of it. Profaneness, by attributing those Effects to the pronouncing and using of it, which makes it look like a Charm; and applying such things to her Name, which can only be given to God and our Saviour; as we have seen in the foregoing Offices, and will farther appear in the Sequel of our Discourse.

That there was a Mystery in our Saviour's Name, and that it was intended to be significative to us, when he was called *Jesus*, we are sure, because the Scripture tells us so: And a learned Man (*a*) has well observed, That as there is no mention there of any Message of an Angel to impose this Name of *Mary* on her; so if there had been any Mystery in it, the Scripture would not have been silent, in all likelihood, to have declared it. The Name of *Mary* was a common Name at that time among the *Jews*, and many *Maries* are mentioned in the Gospels; and as now the Names of the Apostles and other holy Persons are given to Children, so it is probable that the Name of *Mary* was given to many of their Daughters in memory of *Moses* his Sister *Miriam*, (for that is the same with *Mary*.)

(*a*) Rivet. Apolog. pro S. virg. Maria l. 1. c 9.

But though there need be no further Inquiry into that, for the imposing of which we read of no extraordinary Reason; yet this will not satisfie her *Devoto's*: They examine all the Significations of Hebrew Words from whence it can be derived, and commonly pitch upon that which is most improbable. *Jerome Xaverius* (*b*) will not let his *Indians* be ignorant that her Name has several Significations; *Maria* is as much as *Alta*, high, (and that indeed is the most likely, from the Hebrew רום, to exalt) *Maris amaritudo*, (or as others *amarum mare*) *a bitter Sea*; *Magister seu Dominus maris*, a *Master* or *Lord of the Sea*, (he

(*b*) Hist. Christi persic. p. 18.

(he ſhould have ſaid *Lady.*) S. *Jerome* (*c*) mentions ſeveral others; as, *Illuminatrix mea*, *She that enlightens me*; or, *Smyrna maris*, *The Myrrhe of the Sea.* But in another place (*d*) he pitches rather upon *amarum Mare*, or *Stella maris*, *bitter Sea*, or *Star of the Sea.* Which latter, ſome learned Men (*e*) think ſhould rather be read *Stilla maris*, a *Drop of the Sea*, becauſe the Hebrew מר ſignifies *Stilla*, but no Word in Hebrew like it anſwers to *Stella.* The pretended *Epiphanius* (*f*) ſays, That *Mary* is wont to be interpreted *Domina* and *Spes*, *Lady* and *Hope*, for ſhe brought forth our Lord, who is the Hope of the whole World.

(*c*) De nomin. Hebraic.
(*d*) De nomin. ſuper Matthæum.
(*e*) Rivet. ibid. Druſius comment. poſt. ad voc. Nov. Teſt. c. 15.
(*f*) Orat. de laud. Virg.

Theſe are all far fetch'd, and muſt be ſo ſtrained by Fancy to make them ſuit to her, that it is pity to inſiſt farther on them. S. *Ambroſe* (*g*) has a Signification of the Word that is ſomewhat to the purpoſe, *viz. Deus ex genere meo*, *God of my Offſpring*; which *Poza* (*h*) approves; but adds, That he cannot ſee from what Hebrew Root it can be made out: But *Caſtro* (*i*) has made a Conjecture, and thinks it may be compounded of מן the Prepoſition, רחם ſignifying the Womb, and יה the Name of God, which put together muſt then ſound *Merehemjah*, and by Contraction *Meriah*: But all learned Men almoſt agree that the Hebrew מרים *Mirjam*, is *diſſyllabum*, a Word of Two Syllables, not compounded but ſimple, and therefore excludes all this fooling. Now amongſt all this Variety of Significations which they produce, it is pretty to obſerve, that the moſt unlikely of them all, *viz. Stella maris*, the *Star of the Sea*, is that which they generally make choiſe of, and declame upon. You have ſeen before the Explication of it out of the *Breviary* of *Sarum*: That noted Hymn, *Ave maris Stella*, gives her this Title, *Hail Star of the Sea*; and ſome have made whole Books (*k*) to explain it, and apply it to her. *Eraſmus* (*l*) in his Colloquies brings in the Mariners in a Storm imploring the Help of the bleſſed Virgin, and giving her the ſweet Titles of *Star of the Sea*, *Queen of Heaven*, *Lady of the World*, *Port of Safety*, and many more which are never to be found in the Scriptures; and he wonders, *What ſhe has to do with the Sea*, *ſince*, as he ſuppoſes, *ſhe never ſailed.* He gives a probable Account of it, That of old the Goddeſs *Venus* had the Care of Mariners, who was believed to ſpring from the Sea (and was called alſo *Stella matutina*, the *morning Star*) but ſince ſhe was diſcharged

(*g*) De Inſtit. virg. c. 5.
(*h*) Elucid. l. 2. tr. 17. c. 11.
(*i*) Hiſt. deip. c. 2. p. 93.

(*k*) Fr. Bonaldus's Stella Myſtica; *a Book to explain this Hymn.*
(*l*) Colloq. de Naufragio.

charged of that Office, *The Virgin Mother is substituted in the Room of her, that was a Mother and no Virgin.* But alas! this is a poor Conceit compared with that of *Pet. Chrysologus* (*m*) who may fully satisfy any that questions what she has to do with the Sea: For says he, *Quomodo non Maria mare? Congregationes inquit aquarum vocavit Maria.* Mary *must needs be the Sea, for the gathering together of the Waters called he* (Maria) *Seas*: To signify, says *Novarinus* (*n*) that *Mary* was to be the Place where all Graces should be collected. *Carthagena* (*o*) adds, That God was so much in love with this Name of *Mary*, that he would not let slip this slight Occasion, but therefore called the Collection of Waters Seas, (*Maria*); *Ut sic primus omnium Mariam pronunciaret, That he might be the first that should pronounce the Name of* Mary. This indeed supposes that the Language God spake in at the first Creation was *Latin*; which if you will but grant (and what pity is it not to grant it rather than lose so precious a Conceit,) they can easily answer another Objection, taken from the different Pronunciation and Quantity of the middle Syllable of the Two, *Maria's*, that which signifies *Seas* being short, and *Maria*, that signifies the *Virgin*, being long. There is a Mystery in that, says the Homilist (*p*) last named, to signify the delating and extending her Dominion from Sea to Sea, and to the Worlds End; therefore God would have it pronounced long, not short. Or you may have another Reason from *Novarinus* (*q*), that by staying longer in the pronouncing this Name, we may find the more Pleasure and Sweetness in it, which their Saints have found by comfortable Experience. For he tells us (*r*) of S. *Hermannus*, That when he heard *Mary* named, he used to fall flat on the Ground with his Face, and stay some while before he arose; and being asked the Reason, he said, That when upon the naming of her he cast himself on the Ground, there was such a smell of Flowers and Perfumes came from the Earth into his Nostrils, that he could have been content to fix always there, if he might; and therefore he used to call the Virgin *Mary* his *Rose*. *Cæsarius* (*s*) also tells us of a *Maron* that could not pronounce the Name of our Lady, without a sensible and wonderful Sweetness, (not to her Smell, but to her Taste) for by repeating Fifty *Ave Maria's* daily, in the time of her Prayers, all the Spittle in her Mouth seemed to be turned into Honey: The same was tried by

(*m*) Serm. 146. *if it be his, for* Bellarmine de Scr. Eccles. *reckons only* 122. *Homilies of his.*

(*n*) Umbr. virg. n. 1153.

(*o*) Lib. 2. de arc. deip. Hom. 6.

(*p*) Ib. p. 167.

(*q*) Umbr. virg. p 338. n. 1153.

(*r*) Ib. n 1124. ex Surio ad Apr. 7.

(*s*) Lib. 7. Mirac. cap. 50.

by *Marſilius* (to whom ſhe confeſſed this) for Six Weeks with the ſame Effect, and alſo by a Third Monk. And we are told of *B. Ida* of *Lovaine* (*t*) that ſhe began an *Ave Mary* on a certain Day, but by reaſon of the exceeding abundant Delight ſhe found, ſhe ſcarce finiſhed the ſaying of it in Two Days time. This, I hope, is a Reaſon ſufficient why her Name ſhould not have a ſhort Pronunciation, and methinks may ſerve to prove that every Syllable (not the middle one only) of *Maria* ſhould be long.

(*t*) Novarin. ib. n. 1337.

If all this be not enough to ſhew how properly ſhe is called *the Sea*, you may hear it further made out by the conſideration of a kind of Immenſity (*u*) in her Liberality, which can no more be exhauſted than the Sea, and the multitude of her Mercies which cannot be numbred (no more than the Sand upon its Shore.) But though ſhe be a *Sea*, and the *Star of the Sea*, yet why is ſhe a *bitter Sea*, *amarum mare*, (which was one of the ſignifications we heard before of her Name.) Can that Name which we juſt now heard, has been as ſweet as Honey to the Taſt, be bitter too? Yes, very well, in the Sence of S. *Bonaventure* (*x*), a bitter Sea, *Diabolum ſubmergendo, by drowning the Devil, as the red Sea was bitter to the Egyptians when they were drowned therein.* But enough of the Signification of her Name. Let us now ſee a little how childiſhly they endeavour to find great *Myſteries* in every Letter of it.

(*u*) Novarinus ib. n. 1154.

(*x*) In ſpeculo virg. c. 1.

One that was employed by the Pope to make an Office for the Feaſt of her Conception (*y*) (and therefore to be look'd upon as a man of Note, and one that had examined throughly all things relating to the bleſſed Virgin) has obſerved I know not how many fine things, in the Word *Maria* (*z*), which make for her Honour. The Five Letters of her Name ſignify Five precious Stones with their Properties. *M. Margarita*, (a Pearl) (I never knew that was a Stone before;) *A. Adamas*, (a Diamond;) *R. Rubinus*, (a Ruby;) *I. Jaſpis*, (a Jaſper;) *A. Amethyſtus*, (an Amethiſt.) He finds alſo in theſe Five Letters the Five Benefits ſhe confers on the World; as *Mediatrix*, *Auxiliatrix*, *Reparatrix*, *Reconciliatrix*, *Illuminatrix & Advocata.* That is, *She that Mediates on our behalf, is the helper of our Salvation, a repairer and reconciler of us to God; ſhe that enlightens us and is our Advocate.* Or as others will have it (*a*), *M. Mater miſericordiæ*, *A. Advocata afflictorum*, *R. Refugium redeuntium*, *I. Inven-*

(*y*) Bernard. de Buſto, *who cites often this Office in his* Mariale.

(*z*) Id. Marial. part. 3. ſer. 1. *See alſo* Carthagena lib. 2. hom. 6.

(*a*) V. Rivet. Apol. pro Mar. virg. p. 65.

*I. Inventrix Justitiæ, A. Amica Angelorum.* That is, *The Mother of Mercy, the Advocate of the Afflicted, the Refuge of those that repent and return, the Inventor of Justice, and the Friend of Angels.* Another (*b*) finds in them her Five principal Vertues. "By M. is shown her *Faith*; for that Letter is made up of three "I's bound together, to shew that she had the perfect Know- "ledge and Faith in the Trinity: For as Three I's join'd to- "gether make one Letter M; so the Three divine Persons, "joined by Generation and Procession, make but one God: (And it may be this is it which the *Salisbury Breviary* means in the forecited Expression, That *ipsa vocabuli sui figura, &c. The very Figure of her Name does intimate some great Matter.*) "By "the Second Letter A. is signified her Hope: By R. her Charity: "By I. her Humility; and by A. her Bounty. And I'll forfeit my Credit, if any Man can imagine how these Four last should be made out of those Letters, without consulting his Words, which yet I do not think worth setting down, nor a great deal more of the same kind you may find there: For indeed in this way any Man may find any thing he pleases; It being meerly such Fooling as School-boys use with, *I love my Love with an* A, *&c.* I could fancy nothing else but this, when I saw him running her Excellencies through all the Letters of the Alphabet (*c*), and making a Prayer to her upon every one of them, *ex. gr. A. Advocate of Mankind* (Advocata humani generis) *do thou defend our Cause and pray for us. B. Blessed above all Women; make us to be blessed by thy Son.* And so he proceeds with the rest, (only is sadly put to it, as the Boys use to be, with the Two Letters *K.* and *Q.* for which he puts *Karismatum dei dispensatrix, & Quartæ Hierarchiæ præsidens.*) *Pelbartus* (*d*) not only runs such Descant upon the Five Letters of her Name, but he adds this further Conceit, That it was very fit that her Name should consist of Five Letters (though the Hebrew מרים has but Four:) For thus it admirably corresponds to several Mysteries: As *First*, To the Mystery of the *divine Conception*, For, says he, she conceived Christ by Five Words (*Luc.* 1.) *Fiat mihi secundum verbum tuum.* (i. e.) *Be it according to thy Word. Second*, To the Mystery of the *Eucharist*, in Five Words again, *Hoc est enim corpus meum: For this is my Body. Third*, To the Mystery of our Redemption, for the accomplishment of which Christ received Five Wounds. But there is a Jesuit (*e*) finds as great

(*b*) Ambro. Servita apud Bernard. de Busk. ib. p. 235.

(*c*) Id. Marial. part 12. ser. 2. p. 994

(*d*) Stellarii l. 6. p 1. art. 2.

(*e*) Spinellus de throno Dei, c. 4.

great a Myſtery in it, or greater, ſuppoſing it to conſiſt but of Four Letters; for he would have it to be *Tetragrammaton*, a Name like that of God with Four Letters (יהוה) which the Jews refuſe to pronounce; and he tells us that S. *Gerard* (*f*) in like manner taught the *Hungarians* not to pronounce the Name *Mary*, but that they ſhould call her *Lady* (*Dominam*,) and if any did name her, they ſhould do it with great Reverence, bending their Knees and bowing their Heads, and uncovering it, which was practiſed alſo by *Fr. Binans* (*g*). Yea to teſtify the great Worthineſs they apprehended to be contained therein, ſome great Kings have denyed it to be fitting that any mortal Woman ſhould bear that Name (*h*). Therefore *Alphonſus* VI. King of *Caſtile*, being to marry a Wife that was a baptized *Moor*, would not have her called *Mary*, though ſhe deſired it: And *Caſimire* I. King of *Poland*, changed his Wives Name which was *Mary*, into *Dobrogneva*: Whence the Cuſtom is thought to have riſen, that in *Poland* it is a Crime to name any Woman *Mary* (*i*).

(*f*) In vit. ejus apud Surium. Octob. 24.

(*g*) Paul Barry paradiſ. ouvert. p. 265.

(*h*) Raynaud. Dypt. Mar. p. 28.

(*i*) P. Barry ib.

But I'll conclude theſe Myſteries of her Name, with one that *Spinellus* (*k*) mentions, conſiſting in Numbers that may be made out of it. "That as the Number of the Beaſt is 666, and the "Number of the Name of *Jeſus* 888, ſo the Number of *Mary*'s "Name is 999. (How he makes this good he does not tell us, but) he inferrs from hence her Dignity; For, ſays he, "the "Number Nine conſiſts of the Number Three (which is a "moſt perfect Number agreeing to the divine Perſons) thrice "repeated, and is attributed to the Orders of Angels; where-"fore it ſhows, That the Mother of God is wholly celeſtial "and Angelical; and then this Number Nine being thrice re-"peated, ſhews that this her Excellency and Dignity is both "eminent and ſolid.

(*k*) Ubi ſupra.

Having thus found a great many fantaſtical Myſteries in that where none was ever intended, the next Work is to cry up this Name, and make it as venerable as poſſible; not only by the Ways now named, but by others which now ſhall follow. They endeavour to perſwade us, That not only Men but Angels admire this Name, and are in love with its Pronunciation.

*Richardus de S. Laurentio* (*l*) (a great Author with them, who lived above Four hundred Years ago) makes this Obſervation. "That

(*l*) Lib. 1. de laud. Virg. c. 2. citante Novarino.

"That at least three times this Question is asked in the *Can-*
"*ticles* in the Person of the Angels, *Quæ est ista? Who is this?*
"And he imagines the Reason to be, That they are desirous
"that the sweet Name of *Mary* may be answered to that Questi-
"on: For, says he, Angels desire that her Name should be
"mentioned and discovered; and that it should not only be
"renowned in Heaven. And if this Concern of theirs does not move us, yet Gratitude to her, when she her self is also concerned in it, will not fail to do it. To which Purpose they tell us, That her beloved *Hermannus*, whom she married (*m*), being distracted and hindred by Business, and Cares of his Monastery, grew more negligent and remiss in reciting her *Offices* and *Hours*, than formerly; to whom she appeared in the Shape of an old wither'd wrinkled Woman, chiding him that now her Memory was grown old with him, whereas formerly he named, saluted and praised her a Thousand times: Upon this Rebuke, he resolved, by commemorating her Joys, and reciting her *Ave's*, to make her young again, which he did. The Name of *Mary*, says another, (*n*) is the best Image of her, and more venerable than all her Reliques and Images: He that does invoke her by this sweet Name, attending to the Etymology thereof, does recite compendiously great Litanies of extraordinary Merit and Efficacy.

(*m*) Barthol. de los Rios Hierarch. Marian. l. 5. c. 40. ex Surio vit. Hermanni Apr. 5. Gononi Chron. Deip. p. 242.

(*n*) Barthol. de los Rios ib. l. 6. c. 11, & 26.

*Poza* (*o*) and others, think that the Name of *Mary*, as far as is expedient for our own and others Salvation, does confer the Effect *ex opere operato* (*by the Work done*) just as the Churches Exorcisms do, and as many say the same of the Sign of the Cross, and of the Name of Jesus. From such Principles as these, they fall into those *heathenish Battologies* and *vain Repetitions*, which our Saviour condemns (*Matt.* 6. 7.) and their Prayers become, in the Phrase of the Son of *Syrach* (*p*), *much babling*: consisting of a nauseous Repetition of one and the same Name over and over again. Of this the Reader may take a shameful Instance, how they abuse in this manner, the blessed Name of *Jesus*, in that which they call *Jesus Psalter*, (*q*) which consists of Fifteen Petitions, with the Name of *Jesus* ten times (or rather Thirty times) reiterated before every one of the Petitions.

(*o*) Elucidar. l. 2. trac 17. c. 5.

(*p*) Eccluſ. 7. 14.

(*q*) *See Manual of godly Prayers, at the end.*

The

*The Manner of reciting the Pſalter of Jeſus, is as follows.*

*The Firſt Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Jeſu, Jeſu,
5. Jeſu, Jeſu, Jeſu,
6. Jeſu, Jeſu, Jeſu,
7. Jeſu, Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu.

} Mercy.

*The Second Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,
3. Jeſu, Jeſu, Jeſu,
4. Jeſu, Jeſu, Jeſu,
5. Jeſu, Jeſu, Jeſu,
6. Jeſu, Jeſu, Jeſu,
7. Jeſu, Jeſu, Jeſu,
8. Jeſu, Jeſu, Jeſu,
9. Jeſu, Jeſu, Jeſu,
10. Jeſu, Jeſu, Jeſu.

} Help me.

*Third Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,

*And ſo on, as before.*

} Strengthen me.

*Fourth Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,

*&c.*

} Comfort me.

*Fifth Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,

*&c.*

} Make me conſtant & ſtable.

*Sixth Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,

*&c.*

} Lighten me.

*Seventh Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,

*&c.*

} Grant me Grace to dread thee.

*Eighth Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,

*&c.*

} Grant me Grace to love thee.

*Ninth Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,

*&c.*

} Give me Grace to remember my death.

*Tenth Petition.*

1. Jeſu, Jeſu, Jeſu,
2. Jeſu, Jeſu, Jeſu,

*&c.*

} Send me here my Purgatory

*Eleventh Petition.*

1. Jesu, Jesu, Jesu, } Grant me
2. Jesu, Jesu, Jesu, } Grace to
*&c.* } fly evil Company.

*Twelfth Petition.*

1. Jesu, Jesu, Jesu, } Give me
2. Jesu, Jesu, Jesu, } Grace to
*&c.* } call for Help to thee.

*Thirteenth Petition.*

1. Jesu, Jesu, Jesu, } Make me
2. Jesu, Jesu, Jesu, } to persevere in Vertue.
*&c.*

*Fourteenth Petition.*

1. Jesu, Jesu, Jesu, } Give me Grace to
2. Jesu, Jesu, Jesu, } fix my Mind on thee.
*&c.*

*Fifteenth Petition.*

1. Jesu, Jesu, Jesu,
2. Jesu, Jesu, Jesu,
3. Jesu, Jesu, Jesu,
4. Jesu, Jesu, Jesu, } Give me Grace to order my Life to thee.
*&c. As many times as the First.*

Here you see an Hundred and Fifty Rows of the Name of *Jesus*, (which being Three in a Row make up Four hundred and Fifty) which must be all pattered over, before those few Words that make up the Fifteen Petitions are concluded. There is no Atheist or Infidel, who, if he had a Design to turn Prayers into *Ridicule*, could more effectually do it, than by such a Prescription as this. But we have not the worst of it yet: For you must know, that it is not the Petition and the Sence, following this oft repeated Name that is necessary, but the Name alone oft used without any thing else adjoined is that which they lay much Stress upon, and which makes acceptable Devotion with them. For thus I find in that Book of the Jesuit *P. Barry* (*r*) which contains an hundred Devotions to the blessed Virgin (and is bought up for common Use as our *Practise of Piety*, or the *Whole Duty of Man*; for I observe Seventeen Editions of it in less than Thirty Years) he gives this for one. *Often to pronounce*

(*r*) Le paradise Ouvert. p. 166. *The Author of which is so fond of the Virgin's Name, that instead of* Paul Barry *he desired to be called* Paul of S. Mary.

*pronounce the Name of* Mary, *in imitation of a* Japan *Woman.* Concerning whom the Annals of the Jeſuits report, That in honour of a Deity which that Country worſhips, called *Amida*, ſhe uſed to repeat that Name an Hundred and forty thouſand times daily, riſing very early every Morning (as ſhe had need to perform this Task) and being aſſiſted by a familiar Spirit that awaked her: This Woman was baptized *An.* 1621. And after ſhe was a Chriſtian, changed this Superſtition into Devotion, and obliged herſelf, in gratitude for her Converſion, to pronounce every day as many times (*viz.* a Hundred and forty thouſand) the ſacred Names of *Jeſus* and *Mary*; and becauſe now the Devil would come no more to awake her in the morning, her Angel Guardian ſucceeded in that Office; ſo pleaſing to God, ſays the Author, was her Simplicity and Devotion. This Worſhip, ſo Japan and unparallell'd, cannot, he ſays, be practiſed, the Number is ſo great, unleſs God give ſome ſpecial Grace: However he adviſes his *Philagie* (ſo he calls the devout Perſon he inſtructs) to chuſe a good round Number of *Maries* to repeat, as a way to get Comfort, and to teſtify the Tenderneſs of his Affections to the Mother of God. Another great Stickler (*s*) for the Advancement of her Devotion, preſcribes this Exerciſe as very pleaſing to her, *viz.* The repeating only theſe Two Words, *Ave Maria* (*Hail* Mary) Seventy two times, in memory of the Seventy two Years of her Life; to which if you adjoin as many Honours and Genuflections, the Devotion will, he believes, be increaſed, and both Soul and Body be exerciſed in the Service of the bleſſed Virgin. And leſt any one ſhould ſcruple theſe Reverences at the naming of her, which are uſually paid at the mention of *Jeſus*, a fam'd *Devoto* (*t*) of the Virgins tells us, "That ſhe made her ſelf of "no Reputation, after the Example of her Son, taking upon "her the form of an Handmaid; wherefore God alſo hath highly exalted her, and given her a Name that is above every "Name, that in her Name every Knee ſhould bow, of things "in Heaven, and things in Earth, and things under the Earth, *&c.* Which very Text thus applied (*In the Name of* Mary *every Knee ſhall bow*) another Jeſuit (*u*) thus comments upon; "After the ſweet Name of *Jeſus*, there is no other Name under Heaven given unto Men, whence ſuch Salvation and Security comes to Mankind. He might have ſpared his Complement

(*s*) Barthol. de los Rios ib. l. 5. cap. 40.

(*t*) Rich. a S. Lanrentio l. 4. de laud. virg.

(*u*) Vincentius Brunus Medit. 2. de B. Virg. p. 62.

plement (*after the Name of Jesus*) since he adds a little after,
(x) Ib. p. 64. (x) "In all Temptations and Infirmities of the Soul, and in all "Necessities of the Body, this holy Name of *Mary* is our *only* "*Remedy and Refuge*; neither was there ever any one in any "such Tribulation, that upon devout Invocation of her, did "not find present Help.

*The Sence of all which Blasphemies is contained in the Words of that Hymn.*

In Antidoto animæ & Hist. sec. chorum Augustini in commemor. B. Virginis.

| | |
|---|---|
| Gaude Matrona cœlica, | *All Joys attend thee, heav'nly Dame,* |
| Tu ancillam Jesu Christi | *Tho' humbly thou did'st chuse the Name* |
| Te vocare voluisti, | *Of Handmaid unto Christ; yet we,* |
| Sed ut docet Lex divina | *Taught by the Law Divine, may see* |
| Tu illius es Domina: | *Thou art (unless we would degrade thee)* |
| Nam Lex jubet & ratio | *Rather his Governess and Lady:* |
| Matrem præesse filio: | *Reason and Law back one another,* |
| Ergo ora suppliciter, | *Before the Son to set the Mother.* |
| Et præcipe sublimiter | *Pray for us then, and if need be,* |
| Ut nos in mundi vespera | *Exert thy high Authority,* |
| Ad regna ducat superna. | *That when the Worlds Joys set and leave us* |
| | *His heav'nly Kingdom may receive us.* |

In Honour of the Name *Maria* some have cull'd out Five Psalms that begin with the Letters of her Name, and chosen it as an Exercise daily to recite them. The Psalms are, *Magnificat* (Luc. 1.) *Ad Dominum* (Ps. 119.) *Retribue* (Ps. 118.)
(y) Specul. Hist. lib 8. cap. 116. *In Convertendo* (Ps. 125.) *Ad te Levavi* (Ps. 122.) This was practised, says *Vincentius Bellovacensis* (y) by one *Foscio*

a

a Monk of S. *Omars*; and you may gueſs how acceptable this Devotion was by the Miracle that followed; for as he lay dead in his Chamber, they found Five *Roſes* growing upon his Face; one coming out of his Mouth, other Two out of each Noſtril, and Two more out of each Ear, which in Letters of Gold had ſeverally theſe Five Letters of her Name, and thoſe Words of the Pſalms written plainly upon them. Though the very ſame Story is told by *Tho. Cantipratanus* (*z*) concerning one *Josbertus* of the Monaſtery of *Dole*, and one, no doubt, as true as the other. But any thing will do Wonders, when the Name of the bleſſed Virgin is glorified thereby; for ſo we hear (*a*), that a Plague was immediately ſtopped in a Convent, *An.* 1470. only by reciting Five Pſalms taken, not out of the Bible, but, out of *Bonaventure*'s Pſalter (as blaſphemous as it is) which begin with the Letters of her Name, being theſe that follow: *Magna es Domina, Ad te Domina clamabo, Refugium tu es Domina, In Domina confido, Ad Dominam cum tribularer.*

(*z*) De mirac. ſui temp. l. 2. c. 29. ſec. 15.

(*a*) Barthol. de los Rios ubi ſupra p. 628.

There is no fooliſh Lover that plays more childiſhly with the Name of his Miſtreſs, than their ridiculous Superſtition does with the Name of this their *Lady*, as they call her. They think their very Charity is more acceptable when it honours her. For thus they adviſe (*b*), and thus her *Slaves* (Mancipia) at *Bruſſels* practiſe, to relieve Five poor People on *Saturday* (which is dedicated to the Virgin) in memory of the Five Letters of her Name: And to do it more effectually, ſuch Five poor People may be choſen to beſtow the Alms upon, who, by the capital Letters of their Name do expreſs and make up the Name of bleſſed *Mary*, that ſo the Remembrance of it may be the more lively. Nay ſome in honour of it, deny nothing that is asked of them in the Name of the Virgin; being mindful (as the Author wiſely adds) of that ſaying, *Whatſoever ye ask the Father in my Name he will give it you.* Thus *Alex. Ales* (*c*) was trepann'd to liſt himſelf in the Order of the *Franciſcans*, at that time famous for Severity and Poverty, being ſuddenly requeſted by one to enter into it for *Love of the Mother of God*, which, as irrefragable a Doctor as he was, made him yield, though otherwiſe very unwilling and loth at the firſt. The Beggars in the Country of the *Great Mogul* underſtand the Efficacy of this; who, we are told (*d*) ask Alms of Chriſtians in the Name of *Bibee Maria* (i. e. *Lady Mary*,) not

(*b*) Id. ib. p. 629.

(*c*) Antoninus 3. part. Hiſt. tit. 24. c. 8.

(*d*) Purchas pilgrims. part. 1. l. 4. c. 17. p. 600.

not in the Name of *Hazanet* (or *Hazareth*) *Eesa* (i. e. *Lord Jesus*) which shows that the Jesuits have preached to them *Mary* more than *Christ*. How can it chuse but that her Name must be very prevailing, when we read (*e*) of a Souldier, an old practitioner in the fornicating Trade, who having hired of a poor Man a Nights-lodging with his Daughter, and was just preparing to deflower the Virgin, who hung back and made lamentable Moan; when he asked her Name, and understood that it was *Mary*, and remembred it was *Saturday* Night, (devoted to the Virgin) he desisted from his Purpose, and placed her in a Nunnery; and immediately after being slain in a Tournement, it was revealed by the blessed Virgin to this Nun in a Vision, That for the Kindness he had shewed to her for her Sake, she had brought his Soul to Heaven; and as a Sign of the Truth of it, they should find a fresh Rose upon his Grave springing out of his Mouth, which upon Examination proved so. Not unlike to this is another incouraging Story, which *Pelbartus* (*f*) gives us out of a Book of Miracles, which he attributes to S. *Anselm*: How a Beggar came to a covetous rich Man greatly devoted to the Virgin, and ask'd an Alms of him for *God's sake*, and he denied him with Reproaches; he asked again of him, *for the Love of his own Soul and his Salvation*, but that Argument moved him not at all: He begg'd a Third time, *for the Love of the blessed Virgin*; at which the covetous Man angrily threw a Loaf of Bread to him, charging him to beg no more in that Name. When this Miser died, and his Works came to be weighed, it was found that his good Works were less, and so was adjudged to the Devils to be tormented: But the blessed Virgin immediately appeared and brought a Loaf of Bread he had given for her sake, and put it in the Balance, and immediately by her Merits the Scale was turned. She intreated her Son for him, who said, *I was hungry and he gave me no Meat*, &c. He shewed no Mercy, therefore deserves to find none; to whom she replied, *I am the Mother of Mercy and he had me in great Devotion*: And so he was released and sent into the Body again to repent and lead a better Life. Such Stories as these have given such Spirit to the Worshippers of the Virgin, that they are not afraid to dispute and put it to the Question, *Whether the Name of* Mary *be not more powerful than that of* Jesus. That it is a sweeter Name is a concluded Case. For they compare

(*e*) Vincent. Bellov. spec. Hist. l. 7. c. 102, 103.

(*f*) Stellarii l. 7. p. 2. art. 3.

pare (*g*) the Two names of *Jeſus* and *Mary* to *Salt* and *Honey*: "Salt (which anſwers to Chriſt's Name) is more wholeſome, and in reſpect of its Preſervative Virtue, of it ſelf more efficacious; yet for all that it ſeems to be more ſharp and pungent; and ſo the Name *Jeſus*, howſoever you take it, ſounds ſomething of a judging Majeſty, by reaſon of his Divinity; but now the Name of *Mary*, *quantum quantum eſt*, is every way all Sweetneſs; it is *Honey*, preſerving from Corruption, yet not biting; and he concludes, That the Name of *Mary* to us affords a ſweeter Taſt than that of her Son.

(*g*) Barthol. de los Rios ubi ſupra l. 6. c. 32.

If you ask about the Power and Prevalency of the Two Names, we are told (*h*) "That it is not improbably ſaid, "That her Name, at leſt, *quo ad nos*, is more efficacious than "his: For which he cites the Words of the ſpurious S. *Anſelm*, "*Velocior eſt nonnunquam ſalus, &c.* (*i*) Salvation comes more "ſpeedily by invoking *Mary*'s Name than that of *Jeſus*.—— "Chriſt being called upon in his own Name, he does but what "is juſt if he does not preſently hear; but when his Mother's "Name is invoked, though he that prays does not deſerve to "be heard for his own Merits, yet the Merits of his Mother "intercede that he ſhould be heard. So that he concludes, That the Name of *Mary* affords more gentle and humane, more frequent and ſpeedy Arguments of Pity and Mercy, than the Name of her Son. Which another Blaſphemer (*k*) thus expreſſes, "Jeſus is as it were a proud name (*quaſi ſuperbum nomen*) and "too potent, but Affection becomes hers that is a name more "humble; ſo that if any one dreads the Auſterity of the Deity or Male-ſex (*Sexus virilis*) in Jeſus, let him have Recourſe to *Mary*, in whom nothing of theſe is to be ſuſpected; "for *Mary* is a Womans name, commending and carrying before it Gentleneſs.

(*h*) Id. ib. c. 38.

(*i*) De excel. Virginis c. 6.

(*k*) Rich. a S. Laurentio de laud. Virg. l. 1. c. 2.

*Francis Mendoza* (*l*) the Jeſuit, has ſpoke his Mind out, in anſwer to the former Queſtion. "I ſay, though Chriſt ſtands "in greater Authority with God than the Virgin, yet the bleſſed Virgin ſometimes is more eaſily moved by our Prayers "than Chriſt, and therefore the Patronage of the *Mother* is ſometimes more preſent to us, than that of the *Son*: The Reaſon is, "That Chriſt is a Judge, and the bleſſed Virgin only a Patroneſs, "and a Patroneſs is only Mercy. And for a further Proof of this, he gives Examples of this greater Prevalency of the Vir-

(*l*) Veridar. l. 2. probl. 2. p. 70.

gin in several Plagues at *Rome* and *Constantinople*, &c. Where after the Invocation of Saints, and of Christ himself without Success, upon flying to this sacred Anchor (as he calls her) upon carrying about her Image, or celebrating her Festival, the Plague has immediately ceased; for as it is a common thing to break the Force of Cannon Bullets by opposing Wool-sacks to them, (*m*) so the Anger of the Deity thundring and raging against miserable Offenders, the Force of it is broken and dull'd by the Interposition of *Mary's* Fleece. "We read, says another (*n*), Prov. 18. 10. *That the Name of the Lord is a strong Tower, the righteous Man runs unto it and is safe.* Turn "but *nomen Domini* into *Domina* (a small matter, only the change of a Letter) "the name of *Lord* into that of *Lady*, and you "may say the same of *Mary*. Nay you may say more of her name, for though *Solomon* indeed (says the foresaid *Richardus* (*o*)) who knew but little of *Mary*, bids the Righteous fly to the name of the Lord as to a strong Tower; yet we (to whom blessed Revelations have been made since his days) may say, *The Name of our Lady is a strong Tower, the Sinner flys unto it and is safe.* It seems a just Man may fly to *God*, if he pleases, but a Sinner had better betake himself to *Mary*. And thus, says *Novarinus* (*p*) some explain that in *Luc.* 13. concerning the Tower of *Siloam* that fell and slew Eighteen Persons; "That Tower is Christ, who was sent by the Father "into the World, and broke in pieces all those on whom he "fell: The Virgin *Mary* is our Tower, but for Safety, who "withdraws and fetches off Sinners (*subducit*) from the deserved Anger of her Son.

(*m*) Ib. p. 73.

(*n*) Novarinus umbr. Virgin. num. 1195.

(*o*) Rich. a S. Laurent. ubi prius.

(*p*) Ibidem.

So that according to this Doctrine, though it be a common thing in Exclamations (*Jesu Maria*) and in Prayers (*Laus Deo & Virgini Mariæ*) to join the Two names of *Jesus* and *Mary*, and to put *Jesus* first, just as *Philip* and *Mary* stand in our Coins, yet this must be interpreted as done rather in Civility to the Relation of Son and Mother, than that Sinners have an equal Expectation from them, or Encouragement in Addresses to them, for in this *Mary* has the Preference and Precedency.

To conclude this, the Jesuit *Poza* (*q*) reckons up several admirable Effects, that follow the use of the Virgin's name; "That the name of *Mary* frees from the Fear of Death and "injury.

(*q*) Elucidar. l. 2. tr. 17. c. 6.

"injury of Devils; that it makes the Mind Chaſt; that it re-
"freſhes a Soul that is fainting and ſorrowful; that it gives
"Security and Safeguard to the Body: And in a Word, That
"her name receives all Virtue from her ſelf, and does the ſame
"things that ſhe does.

The Words alſo of S. *Briget* (*r*) muſt not be forgotten; (*r*) Revelat. l. 1. cap. 9.
"Upon the hearing *Mary* named, thoſe that are in Purgatory
"rejoice beyond meaſure, as a ſick Man lying in his Bed, when
"he hears a word of Comfort. The good Angels hearing this
"name, preſently approach nearer to thoſe juſt Men who are
"committed to their Guardianſhip, and rejoice in their Profi-
"ciency (*as if, forſooth, they were more negligent in their Office,*
"*till ſhe was invoked*) The Devils alſo all of them dread and
"fear it; ſo that upon hearing the name of *Mary*, they pre-
"ſently let go and leave the Soul that was detained in their
"Clutches.

All that I ſhall further add is, That upon Inſtigation of *Lewis* IX. King of *France*, Pope *Clement* IV. (*s*) beſtowed a Three years Indulgence upon all that ſhould repeat theſe following Words, *viz. Benedictum ſit dulce nomen Domini noſtri Jeſu Chriſti, & glorioſiſſimæ virginis Mariæ matris ejus, in æternum & ultra. Nos cum prole pia benedicat virgo Maria.* That is, *Bleſſed be the ſweet Name of our Lord Jeſus Chriſt, and of the moſt glorious Virgin* Mary *his Mother for evermore.* (*s*) Raynaud. Dipt. Marian. p. 28.

*Afford to us thy Benediction,*
*O Virgin* Mary *wish thy gracious Son.*

The name of *Mary* has its Feaſt (*t*) alſo among the *Conchenſes* in *Spain*, confirmed from the Year 1513. by the Pope's Brief; and though taken away for a time by Pope *Pius* V. yet it was reſtored by Pope *Sixtus* V. (*t*) Idem. ib.

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